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MASONRY,

PAST, PRESENT AND FUTURE:

PROVED BY

TRADITION,

HISTORY AND REVELATION,

INCLUDING

TWO HUNDRED AND SEVENTY-FIVE EVIDENCES

THAT

MASONRY AND RELIGION ARE THE SAME.

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FREEMASONRY..

CHAPTER I.

Age of Masonry—Its Moral Power will Live forever—Not Modeled after False Religion—What the Pope has said—Assailed by the Fires of Persecution—Our Forefathers Guided by the True Light—What is Symbolism—The Symbols of the Deity—Age of—by Faith in God—Can Climb our Way up to Heaven—We Deal not in Fancy but in Sober Realities—God's Religion what—our Business to Investigate—The Sun a Masonic Symbol—Refers to what—First Apppearance of Light—It never Varies, except in Degree—The Visible presence of the Shekinah often seen—an Emblem of the Soul—of Life—Bro. Mackey's Opinion—Light an Emblem of Intelligence—If no Sun, Moon or Stars in the Heavens, what.

MASONRY is the oldest institution in the world, with a fame of more than forty centuries upon its brow; invariably referring to the mysteries of the past, the present, and the unknown future; wielding a moral power in all ages, perfectly irresistable, and is destined to stand forever.

This is no fancied sketch of ours, to amuse the ignorant or to excite the attention of the thoughtless, but are sober realities, and will continue if the Holy Bible, on which it rests, is true, until the great drama of human life is wound up, and the last shock of time overthrow the universe.

This, to an unprejudiced mind, would be sufficient to establish the fact, that Masonry is of a Divine Origin.

We take not our model of worship from false religions that have torn the Church with schisms, and contending factions, deluged the world with blood for religious rule, or political power, throwing their darkening shades over every thing Holy and Divine, shutting out the bright prospects of the great future from our view, unless we are modeled after the rules they have prescribed. This would be descending to the level of Sectarianism, and

our work more resemble the confusion of Babel, than a Temple erected to God and dedicated to His Holy Name.

The Pope has said, beyond the pale of his Church there is no salvation ; but with such unholy edicts, though issuing from the throne of Ecclesiastical power, we have nothing to do—they pass us as the idle breeze we heed not. We are not bounded by sectional or geographical lines: our faith and emblems are world-wide, and the compass of the Craft, in its sublime and holy teachings, sweeps the universe.

We are everywhere taught, by ceremonies the most impressive, the existence of God, the creation of the world, the fall of man, the death of the body, and the immortality of the Soul ; and any system that does not include these elements of faith is spurious, vain and deceptive. The Divine Being we denominate in our work as the Supreme Architect of the Universe, is clothed with Omnipotence, Omniscience, and Omnipresence: not a sparrow falls without his notice, is acquainted with the inmost recesses of the human heart, and will award us according to our works. If this is untrue, then there is no religion in our world, as far as we know ; and the Holy Bible has never informed us what true worship is.

For our efforts to spread abroad light, life, and salvation among the nations of the earth, and worship the God of our fathers, in spirit and in truth, according to the best light we have, we have been assailed by the fires of persecution. Emperors, Kings, and Popes, have combined all their energies, and lent their mightiest powers, to subvert and annihilate Masonry, with a malignity unparalleled in the history of the world. No human institution has ever passed through such an ordeal and lived; but this only proves how feeble and ineffectual are the efforts of man to destroy where God intends to save.

Our forefathers, guided by the true light, grappled with the world, determined to conquer its evils or perish beneath its ruins. They traveled steadily down the stream of time; smiled serenely at the storms of kingly wrath,

that swept over the earth and howled along the sky—remained unmoved amid the convulsion of the world. Where kingdoms have been overthrown, whole nations gone down in a day, and every human institution that existed when Masonry began her triumphant march in the world has perished.

And does not this prove, and irresistably establish the the fact, that our religion is from God, that we have been watched over by an eye that never slumbers, and protected by an arm that never trembles, from the general wreck and ruin of the world? If God be for us, who can be against us? The language we use to impress upon the minds of our votaries moral and religious truths is principally in Emblems and symbols.

WHAT IS SYMBOLISM?

It is an embodiment of all that is great, grand and glorious in the universe; and, to a Mason, more mighty, impressive and profound, than any language known in our world. It unfolds to our view the plans and designs of the Supreme Architect, the immutable laws by which all things are governed, and the worship due to His great and holy name.

The Symbols of the Deity spread out in glowing letters of light for His creatures to look at, recorded in the Holy Bible, referred to by the Fraternity, for scientific, moral and religious purposes, did not originate in our world.

Ages on ages might have rolled away before the earth was brought into order or fitted up for the abode of man, yet the leading elements of our faith existed in all their grandeur and glory. Who can penetrate beyond the bounds of the universe, and fix limits to creative power, and say, here is a point where darkness and nonentity reigns, and where no God is? If there ever was a period when the Deity remained alone, no exhibitions of creative power and goodness, no intelligent beings to hymn His praise, then Symbolism, or the religion of Masonry, did not exist. But what imagination is sufficiently lofty in its flights, what eye keen enough to look across the

millions of worlds that roll through vast expanse, and yet the beginning of Symbolism is as remote and indefinite as ever. Who can soar away to the heights of antiquity, which has positively no summits that we can comprehend? We are dazzled by this altitude, and lost amid those far off, and long withdrawing recesses of that primeval distance that merges away into a fathomless unknown. This, BRETHREN, is an exercise overwhelming to the soul, and discomfiting to our puny faculties; but by the Emblems, and Symbols of the Order, we are called on to stir ourselves up, that we may take hold on God; but the vastness, and the magnitude of the thought, would seem to repel the effort as hopeless, and we are lost AMID the bewildering obscurity that surrounds us; but, BRETHREN, by faith in God, hope in immortality, and Charity to all mankind, we can climb our ascending way up to the Throne of the Eternal, where there is fullness of joy and pleasures forevermore. Yet we feel ourselves overborne by a sense of our weakness, and at every step the same mysteries of the Divine Being appear alike impenetrable and impervious. How infinitely do we sink away into an atom, amid that unoccupied and unpeopled vastness by which we are surrounded But we are content to trace the Symbols of the Order no further than our senses can accompany us; we are satisfied to gaze upon the sun and systems that the telescope has unfolded to our view, which we know to be peopled with realities. Here we contemplate the Supreme Architect of the Universe enthroned in light and glory, reigning supreme and uncontrolled over millions of worlds besides our own. If this earth is a mere atom, amid the vastness of creative power, what an emphasis is impressed upon the mind of the Fraternity by Symbolism, lo! these are parts of his ways, but the thunder of his power who can understand? The Holy Bible, and the revelations of Astronomy in our day, correspond exactly with Masonry or Symbolism before the world was, but both alike seem to distance man, from the Infinite and Holy One. The Fraternity, however, deals not in flights of fancy, but in sober realities;

she wades not out into those dark and troubled waters, where the tempest howls and no bottom is; she travels not into those unknown regions of illimitable space, endeavoring to penetrate beyond the bounds of the universe, and fix limits to creative power; but is content to use the emblems handed down to us by our forefathers, and silently work on in filling her great mission of Peace on earth and good will to men. And is not this God's religion enstamped upon the hearts of universal humanity, believed in, adhered to, taken up, and re-echoed by the Fraternity over the world? Did the Prophets, the Saviour, the Apostles, or the Holy Bible, ever teach anything else? If they did not, then we are right in claiming that Masonry is of God. Though the object contemplated by Symbolism may be remote and inaccessible, yet it is our business to investigate, and the high purposes of our being to ascertain, for it is distinguished from all other knowledge by the peculiar avenue it is conveyed to us—the design appears to be, to impress upon the mind moral and religious truths, that intelligent beings might take in more at a glance than they could learn from the history of ages, or from any other source.

The Omniscient and Omnipresent God, represented by the All Seeing Eye, in our Lodges, infixes, as with the point of a diamond, a lesson upon science, morals and religion, that never can be effaced while memory holds a lodgement in the soul. The same deeply interesting and overwhelming truth, the same mysterious relations, even the very words dictated by the Almighty himself, unrecorded on the pages of the world's history, have been retained, and taught with great moral power, in all degrees pertaining to the Order. No other institution in the world possesses this knowledge, or has the facility of imparting instruction upon man's duty here, and his destiny hereafter, to the same extent.

IS THE SUN, SAID TO BE A BODY OF FIRE, A MILLION OF TIMES GREATER THAN OUR WORLD, A MASONIC SYMBOL?

It is, and understood by the Fraternity as one of the

most striking emblems of the Deity, darkened and bewildered as our intellects are. We are taught to look steadily at the great light of the world, and the volume of inspiration, that will illumine our pathway here, and prepare us for a higher enjoyment hereafter, in that world of glorified spirits, the grand Lodge above, where the anthems of praise will forever roll, the Lord God Omnipotent reigneth. What human thought can conceive of a religion more sublime, glorious and God-like than this?

TO WHAT DOES THIS SYMBOL REFER?

To the order, harmony and government of the world, the leading element of our faith; and sheds its hallowed beams upon our pathway here, and points steadily to the period when our labors in this Earthly Lodge shall close; and from it we learn that the light of God's countenance will increase in bright effulgence, through the boundless realms of eternity, as we go up higher and higher, to the very summit of perfection, and look down upon the conflicting world below, with a calmness and tranquility unsurpassed, and unknown any where else. And is not this God's religion, enstamped upon the hearts of all intelligent beings, whether on earth or in heaven?

WHEN DID THE LIGHT OF GOD'S COUNTENANCE FIRST APPEAR?

Before the world was; but the intelligent Mason understands distinctly, that referred to in Gen. 1st and 3d, was not the light of the sun, moon or stars, for they were not yet created, or at least were still in darkness, and were not made until the fourth day. Geologists say it was more than four thousand years after this period. It must have been the bright effulgence of the Deity that flashed out upon the darkness and void, at the sight of which the morning stars sang together, and all the sons of God shouted for joy. It was designed to represent the Omnipotent energies of creative power. The Chris-

tian world, and the Fraternity, view this subject alike, and both arrive at the same conclusion; if one is divinely inspired the other is. Sweep from us this foundation and we both fall together, for we have no other evidence than what the Holy Bible and the Book of Nature furnishes.

DOES THE LIGHT OF GOD'S COUNTENANCE EVER VARY.

Never, except in degree; in the cottage, in the palace, over the earth, throughout the universe, it is the same, and this is the reason why Masonry never changes; her symbols are unalterable, they cannot be increased or diminished. And this is a proof to us, clear and conclusive, that the religion of Masonry is from God.

We are directed to call into requisition the whole power of faith, which works by love and purifies the heart. This element of our being enters into every department of life, the controlling power of the world, without which no true religion can exist, and we sink back into heathanism and idolatry.

Let it be remembered the visible presence of the Supreme Architect was much oftner seen in ancient times than at present, and to the stoutest hearts, perfectly overwhelming. Cast your eyes upon that burning Bush; see that Pillar of Cloud by day, and that Pillar of Fire by night; hear the voice of the Almighty, amid the golden candlesticks and in the Tabernacle; listen to that deep toned thunder on Siniah's awful mount. Did not the Almighty appear in person on Mount Moriah, in the Temple, when the glory of the Lord filled the house? What language is adequate to convey a correct impression of this bewildering scene? even imagination is lost, and we can only gaze, wonder and admire the merciful condescension of the Supreme Architect in visiting our fallen world and calling upon His faithful laborers to erect Him a house where His name should be recorded forever; but these days of miraculous signs and wonders have passed and those of intense study and untiring industry have succeeded. Did not the fraternity of Free and Accepted

Masons build this Temple? the most costly and magnificent the world ever saw. And are we not endeavoring, though feebly, to imitate their example in fitting up an earthly Tabernacle, where the Most High, we hope, will take up His abode in our hearts? Know ye not the Temple of God is within us? and to whom can these words more strictly apply than to God's own builders whom He has selected out of the ruins of the fall, to be the representatives of His glory through all coming time without jar, scism, or discord, for there was neither the sound of axe, hammer, or any metal tool heard at the building of the Temple, and was not this from Heaven? And we are the only institution in the world that uses so great a variety of emblems and symbols for scientific, moral and religious purposes, to encourage us in our work and for the benefit of our race. Much is said of the light of reason, science, moral and religion; yet, without the Book of Nature, the volume of inspiration, maps, charts, emblems, symbols, or something of the kind, to impress these truths and moral grandeur upon the mind, they fail of that impressiveness, the solemn ceremonies inculcated in the lodge room is designed to represent.

How often we are told that by patience, toil, industry and perseverence we must advance from one degree to another until we arrive at the summit of perfection, and as faithful workmen, be admitted into the Grand Lodge above where the Supreme Architect of the Universe presides. But this momentous truth never was understood, not even by a Mason, without intense application and the most untiring assiduity and perseverence. "Lo, I am with you always," saith the Saviour, "even unto the end of the world." Has the God of our fathers ever given any greater assurance? If he has not, then all the essential elements of our holy religion are immediate inspirations from Him.

The Supreme Architect well knew that without symbols or emblems to reflect His glory, all would be darkness and confusion; no symetry, order or harmony in any department of the Temple, and His divine glory

could not be understood or appreciated by any intelligent being in the universe. Why do the Heavens declare the glory of God, and the firmament showeth forth His handiwork? Why are these spread out in glowing letters of light for His creatures to look at? Why are we so often reminded it is our duty to contemplate the glorious works of creation and to adore their great Creator? Can this impression be made upon our hearts, and all this be done without religion? Impossible. Again:

THE LIGHT OF GOD'S COUNTENANCE IS AN EMBLEM OF THE SOUL.

That mighty, thinking, working power within us is not the Deity but His image, to work out the problem of our being upon the great tressel board of human life. How illimitable the researches of the soul; how boundless its range; how lofty its flights; its home is in Heaven, it is bound for the skies and into those bright mansions. By faith in God and the key, we hope to mingle with those glorified spirits; the last home of the free. None but brave and honest men have a soul worthy the name. None but true and faithful workmen can expect to receive wages in the Grand Lodge above; for we are to be rewarded according to our works. Is there any other religion? If so, where is it found? Again:

LIGHT IS AN EMBLEM OF LIFE.

Wherever it shines over the dark regions of the world, joy and gladness are diffused. "Our Grand Master," St. John the Baptist, says that Life and Light are the same. "In Him was life, and life was the light of men;" (John 1st and 4th.) That He is the true light that lighteth every man that cometh into the world. This element of faith, sustained by incontestable evidences from the word of God, possess a sublimity and moral grandeur unequalled by any other institution in the world. If this is untrue, then our Saviour has never taught us what kind of worship is most acceptable in His sight; then the Fraternity and the Church will go down together, and there is no such thing as science, morals or religion in the world without light.

Brother Mackey, in his "Lexicon of Free Masonry," says: "Intellectual light was the object and the attainment, the end of all the ancient 'mysteries.'" Its velosity from the sun, a body of fire a million times greater than our earth, almost surpasses the power of imagination; it travels at the rate of ten millions of miles in a minute. How grand, glorious and god-like is this symbol to the fraternity when properly understood and duly appreciated; it is a just representation of the Divine and Holy Spirit upon the souls of all intelligent beings, whether on earth or in Heaven.

IS THE LIGHT OF GOD'S COUNTENANCE UNIVERSAL?

As far as we know, it is. Nothing can be more impressive and god-like than a symbol referring to that Divine and Holy Spirit that prevades all space and flashes over the universe. It is an emblem of intelligence. It enlightens the mind of a glow-worm, the seraph, the insect and the angel; man's loftiest powers depend upon it; the laws of our being, the natural and moral world, the universe itself, as far as we know, are but symbols or reflections of this light.

If there was no sun, moon or stars in the Heavens, no light of God's countenance upon the souls of intelligent beings, darkness and untold mystery would brood over all the works of God and man be doomed to plunge on forever and forever without finding his way out; no joys for the present, no hopes for the future, and so impervious would be the gloom of the world that philosophy, science or literature could not remove it or lift the veil that would brood like a pall of death over man's loftiest powers, prostrating them into dust. Without light existence would be an unmitigated curse, Masonry a farce, and religion a falsehood. Without it there is no Heaven and no God, as far as we know, for God is light and in Him is no darkness at all. And the Saviour says: "I am the light of the world." (John 8, 12.)

And does not h overwhelming truth include faith obedience and man's entire redemption from the effects

of the fall? And if we do not believe it, why is our attention so often directed to the star in the East? The song of angels, glory to God in the highest, on earth peace and good will to men? If this is untrue, then the hope of the world has perished. But how can this subject be more strikingly exemplified than by the use of emblems enforcing upon the mind its solemn realities with great moral power? If the emblematical language of these sublime mysteries, so carefully handed down to us from "time immemorial," was designed to teach nothing more than a mere casual glance at those symbols? the Order would never have existed. It would be too childless for prophets and holy men of God, in all ages, to patronize and lend the mightiest energies of their combined intellects to sustain. But there was a higher, nobler and holier thought impressed upon their minds when they embodied light into the system of their work as the leading element of their faith. Were our forefathers ignorant of what they were doing? Impossible; they acted under the immediate inspiration of the Almighty. And are we unmindful of what they have taught us? It never has been denied, even for a moment, we are in possession of a mystical language of signs and symbols, known only to ourselves, which will forever baffle the prying eye of the world to penetrate, wholly devoted to the propagation of morals and religion among the Order, and for the good of our race. Let the world frown, as it ever has done, against all god-like institutions, we shall silently work on, like the corals of the ocean, regardless of the maddened waves that dash around us, or the howling tempest that sweeps over us, they are but the idle breeze we heed not.

Let it be remembered that at the command of the Supreme Architect, chaos fled and darkness rolled away. This was ancient Masonry and religion both, practised by the Egyptians, Phoenicians, Babylonians and many other nations long before the Jews existed as a people, and more than two thousand years before Solomon's day.

And is it not equally true, the darkness of heathenism,

that broods over a greater portion of the earth, will yet hear the mandate of the Almighty. Eternity filled with his voice, and Heaven's broad arch ring back with the sound, let there be light, and nations will be born to God in a day.

But do Masons believe in the New Birth? Certainly we do. Brother Mackey, in his Lexicon says: "It has ever been held sacred by the Church and the fraternity in some form throughout the world." Our Saviour says: "Ye must be born again." The meaning of the expression in the Greek and Hebrew languages is, change your minds from unbelief, idolatry, isms and false religion that throw their darkening shadows over everything holy and divine, "and believe I am the light of the world." This fundamental element of our faith, is as immutable as the throne of God, which the world, or the power of darkness, with all their malice, can never shake or disturb.

The Temple is rising in majesty and might,
Love gleams from her altars effulgent and bright,
The hallowed rock of Ages, is her firm base,
And Earth's loudest thunders her dome cannot shake.
The Author.

AGAIN:—INTELLECTUAL LIGHT.

Is an embodiment of all the science, morals and religion known in our world? Let it be remembered that God is light. He is the Sun and center of the universe; He bespangled the firmament with the stars of his right hand, and sheds his beams increasingly glorious upon the laborers in his temple, and the Mason, who has but a faint knowledge of the true meaning of this symbol never can be ignorant of its sublime and holy teachings. When our attention is directed to it in our labors, it invariably refers to the Deity and not to his works. Millions gaze upon the light of Heaven every day without the slightest emotion of interest. But to a Mason this kind of listless indifference is impossible. But with all the powers of reason, revelations and the symbols of the Deity, spread out in glowing letters of light for his creatures to look at, how little we are apt to reflect beyond the mere forms

and ceremonies of the Lodge Room, or dwell for a moment upon the great object the fraternity has in view and the mission she has to fill. Alas! for poor frail nature! But the emblematical language of the Order, taking the book of nature and the Holy Bible for our guide, is better calculated to elevate man in the scale of being, renovate his moral powers, lift his soul to God, and fix his hopes firmly on Heaven, than any system in our world. Is not intellectual light then as ancient as the Deity? If it did not exist before the world was, when did it come into being? Revelation did not make it, men or angels did not produce it any more than they created the Deity himself. This element of our being, the Alpha and Omega of the Order, is absolutely eternal, and our forefathers were taught by immediate inspiration what use to make of it in this earthly lodge. The initials A. L., in all our manuals, means the year of light. Symbolism or Masonry was ever present with the Deity in all his works. She heard him issue his commands to Chaos, and the whole mass, by an almighty and mysterious agency, unknown to us, was agitated with a vivifying motion, which caused the elementary principles to unite and presented to the eye of the Supreme Architect a seperate form, then fire gave its light amid the darkness and air, and earth, and water were seperated from each other, and these elements entered into the composition of all other bodies, then the universe was full of light and life; then the Logos or the soul of the world, received a spherical form of all things God had yet made the most perfect and brought into order by the fiate of the Eternal.

The subject is much enlarged in Plato's History of the Creation. Dr. Oliver says: "Plato was initiated into the secrets of Freemasonry by Jeremiah, the prophet."

This mysterious and wonderful process in making the world coincides exactly with the history of Creation given by Moses, as far as he could understand or enter into the details of these wonderful and incomprehensible ways of the Almighty. Masonic tradition has preserved a faithful record of these overwhelming mysteries, forever

kept secret from the vulgar and profane, who dared not. or could not penetrate the veil of knowledge or the ineffable glories of the eternal One, and this was Masonry, or Symbolism in the first ages of this world's history.

She heard the Deity speak, and it was done; he commanded, and it stood fast; she heard the great clock of eternity as it beat the first notes of time, while enraptured millions re-echoed the praise of God and swelled into anthems of glory at this new unexpected and wonderful display of almighty power and goodness. She saw the earth as it rolled from the forming hand of its Creator, and witnessed the first motion of the planets as they revolved, flashed and blazed like the rapidity of thought around the burning throne of God, but in perfect harmony with the established laws from which they have never varied. And the skillful Mason at once perceives why these immutable laws were incorporated into a perfect system, carefully commanded and faithfully handed down to us from this early age for the benefit of our race, and so strikingly exemplified in all the degrees pertaining to the Order. (Psalms 33, 9.)

CHAPTER II.

The Supreme Architect Represented—First Communicated a Knowledge of Himself to Man—Religion of Our Forefathers—Beginning of the World—Division of Time—Seven Liberal Acts of Science—The Deity of the Author—Geometry a Proof of Religion—Wisdom of Our Forefathers—The Beginning of the World—Astronomy, Age of—Stuekly's Opinion Reduced to a Mathematical Demonstration—Primitive Masonry and Religion the Same—Ceremonies to Reprerent Greek Events, what?—Wisdom of Our Forefathers, what?

HOW IS THE SUPREME ARCHITECT REPRESENTED,

In drawing his plans, establishing the laws and erecting the structure of the universe? Frequently by having eyes that he sees, ears that he hears, and hands that he handles. But, it will be said, these are highly figurative expressions to prove the truth of any religion. So is Ma-

sonry, and nearly one-half of the Holy Bible is written in the same language. Some portion of the Prophets, Job, Solomon's Songs, Ecclesiastes, Proverbs, Revelations, and many others are of this description. But how often, by the aid of geometry and astronomy, a lesson is impressed upon the hearts, which never can be effaced, that at all times, and under all circumstances, we must pay that rational homage to the Deity which at once constitutes our duty and our happiness. Has the Almighty ever laid down any other rule than what relates to man's duty and his happiness? If he has, the world has never been informed of it; but on the contrary, has He not enstamped it upon the very laws of our being? Is it not the instincts of our nature to worship the God of our fathers in spirit and in truth? whose presence fills immensity and is not circumscribed by bounds or space, and is not this God's religion? and are we not endeavoring to enstamp upon the mind of our votaries these solemn and overwhelming truths? Take from us this element of our faith and we are lost, because no religion can exist a moment without faith. But the more firmly we believe and practice upon the principles laid down in the Holy Bible, the brighter will our light shine before men, and they, seeing our good works, may be led to glorify our Father who is in Heaven.

WHAT WAS MASONRY AND RELIGION, THEN, IN THE FIRST AGES OF THE WORLD'S HISTORY?

Absolutely the same. Because all knowledge of God, his laws and the world he had created, was communicated orally. If this is true, they are the same now, for the essential elements of either never change. Forms and creeds of religion vary, but its high and holy teachings, such as love to God, our neighbor, and ourselves, are unalterable and eternal.

HOW DID THE DEITY FIRST COMMUNICATE A KNOWLEDGE OF HIMSELF TO MAN.

By emblems, symbols and wonders. The only medium employed in the infancy of the world to make known to

intelligent beings the purposes of God and what he intended to do with man and the world he had created, clearly manifesting by unmistakeable signs his power and presence in all the changing vicissitudes of life. Again:

THE RELIGION OF OUR FOREFATHERS CONSISTED WHOLLY IN SYMBOLS, EMBLEMS AND HIEROGLYPHICS.

Stuekly, in his antiquity of the world, says: "The Chaldeans, Phoenecians, Babyloneans, Egyptians, Socreties, Plato, and all the ancient philosophers of those days, represented truth as an eternal principle by hidden images, and these were invariably taught in secret. All the learning of Egypt was communicated in the same way before the art of printing was known. This included the only adoration and praise in the first ages of the world, still called by the Jews the precepts of the sons of Noah. This method of instruction on the momentous truths of science, morals and religion, has come steadily down to us amid the convulsions of the world, where anarchy, idolatry, confusion and desolation reigned supreme over the nations of the earth; but God's religion lives, supported by tradition, history and Revelation, without the possibility of change. No other institution in the world has adopted this method to communicate a knowledge of the true God and the worship due to His great and holy name, and the most wonderful events that have ever transpired in the annals of our race, by the mysterious language of emblems and symbols, which calls forth all the energies and loftiest aspirations of the soul in praise to the everlasting God."

Let it be remembered, Masonry, resting upon the immutable laws of the Almighty, does not depend for its existence upon belief or unbelief, any more than the being of a God does upon the opinion of the creatures he has made. If this be true, then Masonry, in all its essential elements and relations, are the same.

But, it will be said, Masonry is unnecessary because Revelation discloses these astounding and overwhelming

events. True; but the Holy Bible could not make known to the world these sublime realities two thousand three hundred and fifteen years before a single word of it was written by Moses on Mount Sinai.

WHEN WAS THE BEGINNING OF THE WORLD?

This is emblematically represented in the first degree. The following geological and historical facts on the origin of Freemasonry, by the M. W., Wm. S. Rockwell, Grand Master of Georgia, will, we think, be read with deep interest by the Fraternity:

The period referred to in Gen. 1, 1, is generally supposed to mean about six thousand years ago; but the researches, deep in the solid rock, have demonstrated this to be altogether too brief a period for the duration of the world's existence. During the formation of the secondary rocks, their stony chronicles declare that surging breakers rolled their crested volume to the shore with each ebbing and flowing tide, heaved mountain high by the wintry storm or smoothed to the murmuring swell by the soft breathing wind of Summer.

The very limits of these primeval oceans, exhibited in their sandy margins, dinted by the ripling wave. The wind-slanted rain drop graved its existence too on the same rocky record; vegetation advanced then as now, and the alteration of the season has been read by the eye of science, in adamantine characters on the section of the forest trees and rocks of that remote and undefinable era. periods so vast were necessary for the accomplishment of this asserted geological phenomena that the human mind refused its credence to the brief announcement on the inspired pages of the pentateuch as the only true record, and at the same time laughed to scorn the blasphemer's declara ions (as they termed it,) from the granite volume of nature; but the slender hold of dogmatism, on the age of the world, from these chronological investigations, was nevertheless doomed to be broken and the shorter computation of the world's chronology can no longer be relied on, and the conjecture of the epoch of

the deluge and the creation have receded into the gloom of primeval time and perhaps forever overwhelmed in the obscurities of the past. Goodrich, in his Pictorial History of all Nations, (b. 1, p. 34,) says: "At what period the earth began, we have no reason to believe but that it was millions of years ago and the imagination of man is incompetent to measure the ages since our earth began its course as a planetary body. The astronomical records," he continues, "of the Chaldeans, carries back, even the origin of society, for a space of four hundred and seventy-three thousand years ago." And on page 25 he says: "Astronomy is as old as society itself." It will be recollected these overwhelming truths do not depend upon tradition, history or revelation for their existence, but are astronomical records, carefully concealed in the archives of the Chaldean nation, and never communicated to any one except the most profoundly learned, who were bound by the most solemn obligations not to reveal them to the vulgar or profane who cannot understand or appreciate the mighty works of God in the unnumbered years that have rolled away since the earth began her course as a planetary body in the Heavens." What a thought! What a theme for contemplation and study, whether astronomy, in the first ages of the world, was six thousand or six hundred millions of years ago, was ever in the most perfect harmony with religion and Masonry, and runs a parallel line with all the most profound sciences known in our world! To study the one is to be acquainted with the other; to believe in geometry or astronomy is to receive Masonry, because they are the same Though millions of ages might have rolled over the unknown past since the world began, yet it is sufficient for the fraternity to know that infinite wisdom contrived, almighty power supported, and beauty adorned all his works, and they were pronounced good.

What a deeply interesting thought! What a theme for the loftiest intellect to contemplate! None but the Deity can comprehend and explain the laws by which He governs the universe; yet He has taught us to be-

lieve and obey, as far as we understand, and this is all that God's religion requires. Is there any other system that can do more than this?

WHEN WAS THE DIVISION OF TIME MADE?

Before man was formed. And God said: "Let there be light in the firmament of Heaven to divide the day from the night, and let them be for signs and for seasons and for days and years." Gen. 1, 14.) Masonry has altered no law or deviated from any rule recorded in the Holy Bible; but, by the use of one of our emblems we are forcibly reminded a portion of our time is for the service of God and the relief of a distressed worthy brother. (See our standard works, given to the world.) Is not this division of time, then, as old as the world? And is their anything immoral or irreligious in this ancient custom? As a rule of action in all the departments of life, does the church, or the world give us a better system? Does the Bible know of any other religion on earth or in Heaven beyond the worship of God? Do we not distinctly understand pure religion, and undefiled before God the Father is this: "To visit the fatherless and widows in their affliction and to keep himself unspotted from the world?" James 1st, 27.

Connected with the above, our minds and consciences must be divested of all the vices and superfluities of life, thereby fitting us as living stones for that spiritual building, that house not made with hands, eternal in the Heavens.

The lamb has, in all ages, been deemed an emblem of innocence; he, therefore, who wears the lamb-skin as a badge of Masonry is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

Our institution is said to be supported by Wisdom, Strength and Beauty, because it is necessary that there should be wisdon to contrive, strength to support and

beauty to adorn all great and important undertakings. Its covering is no less than a clouded canopy, or starry-decked heaven, where all good Masons hope at last to arrive by the aid of the theological ladder which Jacob, in his vision saw ascending from earth to Heaven, the three principle rounds of which are denominated Faith, Hope and Charity, and which admonishes us to have faith in God, hope in immortality, and charity to all mankind. The greatest of these is charity, for our faith will be lost in sight; hope ends in fruition, but charity extends beyond the grave through the boundless realms of eternity. What system of religion in our world can do more than this?

The mosaic pavement is emblematical of human life, checkered with good and evil; the beautiful border which surrounds it, of those manifold blessings and comforts that surround us, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglypically represented by the blazing star in the centre.

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And does not this refer to the Son of God, what he has done for our fallen world? And is not this religion? Do not our brethren in the highest degrees understand it in this light?

There are three great duties, which, as a Mason, you are strictly to observe and inculcate, to God, your neighbor and yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator, to implore his aid in all your laudable undertakings, and to esteem Him as your chief good. To your neighbor, in acting upon the square, and doing unto him as you would he should do unto you; and to yourself, in avoiding all irregularity and intemperance which may impair your faculties or debase the dignity of your profession. A zealous attachment to those duties, will ensure public and private esteem.

Did our Saviour ever teach any other religion than what is included in the above sentiment?

These quotations from standard works given to the

world, are deemed sufficient in this place, to establish the fact that Masonry is from God, and that all the essential elements of her holy religion are of a divine origin. If this be true, we are safe from the attacks of our enemies.

The Supreme Architect has established an unerring rule, that intelligent beings of earth should approach His throne by prayer and supplication. What means those devout acknowledgments and humble prayers swelling up from warm and glowing hearts to the ever-living God that our votaries may dedicate and devote their lives to His service. And is not this an essential element of true religion? Can the Christian world do without it? Neither can we. Has the Almighty ever required anything more? Or can we perform something else that is acceptable in his sight besides devoting our lives to His service? If we cannot, then we are right in claiming that Masonry is of a divine origin and our religion is from God.

The author's intimate connection with the fraternity for more than a half of a century, traveled as a Missionary fifteen years, mingled with different religious societies, but has never witnessed more fervent, devout and humble prayers than he has heard in our meetings. They are always solemn, impressive and deeply interesting, calling into requisition the whole power of the soul, and no where is their a greater degree of solemnity and more heartfelt devotion.

Brother Mackey, in his Lexicon, page 369, says: All the ceremonies of the order are prefaced and terminated by prayer because Masonry is a religious institution and because we thereby show our dependence on, and our faith and trust in God

Brethren, is not this true, or are all our most solemn acts of devotion a mere farce, as it is said by our enemies?

And when thou prayest, says our Saviour, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee openly; (Mat. 6, 6,) and one

moment of sweet, holy and uninterrupted communion with God in secret is worth more than all the prayers ever made in the corner of the streets to be seen of men.

Again: No institution in the world reads more of God's holy word than we do; not isolated passages to support a particular creed, but God's universal laws, by which the Supreme Architect governs the universe. (See our standard works, given to the world.) Here we learn all that is necessary for us to know in this life or that which is to come.

Nothing can surpass in sublimity and moral grandeur, or be a more acceptable offering to God than singing His praise. This was the principal element of true devotion in the Temple when the glory of the Lord filled the house; one hundred and thirty priests, with trimbols and trumpets, sounded the praise of Jehovah; the Levites, arrayed in white linen, stood at the east end of the altar of incense; the voices of this vast multitude rang through all of its hallowed apartments and flooded in undulating cadence along its secret arches, the inspired songs of David were its principal theme. This was one of the grandest displays of sacred music ever witnessed in our world, and yet, but a faint prelude to the songs of unnumbered millions of glorified spirits that circle around the burning Throne of God. Eternity is filled with its melody, re-echoing the praises of Jehovah, and Heaven's broad arch rings back the sound. The divine theme sheds its hallowed influence over every element of our holy religion, and irresistably inflexes in our minds the all absorbing truth, that everything else in the universe will come to an end but praise to God, and we are endeavoring, though feebly, to keep alive this pure devotion in our hearts. And it is not as thrillingly interesting to us to listen to the anthems of praise as it can be to any others? No society can enter more deeply into this part of worship than Masons, and is not this from God?

We have many good singers in our midst, our voices are often accompanied with the sweet tones of the organ, melodeon, and other instruments of sacred music. David,

our first Grand Master, says: "Make a joyful noise unto God, all ye lands, sing forth the honor of His name, make his praise glorious, (P's. 76: 1, 2.) Oh come, let us sing unto the Lord, let us make a joyful noise to the rock of Salvation." Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms, (P's. 95: 1, 2.) Oh sing unto the Lord a new song, sing unto the Lord all the earth, sing unto the Lord, bless His name, shew forth His salvation from day to day, (P's. 96: 1, 2.) Let everything that has breath praise the Lord, for His mercy endureth forever."

Brother Mackey, in his Lexicon, page 96, says, that Freemasons' Lodges are but the Temples of the Most High, and, in consecrating them to His service, this mystic ceremony instructs us to be nourished with the hidden manna of righteousness, be refreshed with the word of the Lord and to rejoice with joy unspeakable in the riches of Divine grace." This is God's religion; we have no other. Does the book of nature or the Holy Bible give us a better rule? And does not the sentiments of Brother Mackey, as above adhered to, and believed in by the Grand and Subordinate Lodge throughout the world, include all the essential elements of our holy religion. Can we be good Christians, or bright Masons without it? Impossible. And does not this prove, and irresistably establish the fact, that Masonry is of a Divine origin? Or can we be nourished with the hidden manna of righteousness and be refreshed with the word of the Lord without religion?

But space will not allow us to dwell longer on the religion and sublime realities of the first degree.

CAN THE SEVEN LIBERAL ARTS AND SCIENCES, ILLUSTRATED BY SYMBOLICAL LANGUAGE IN OUR LODGES, BE CLEARLY TRACEABLE TO THIS EARLY PERIOD IN THE WORLD'S HISTORY.

They can. We do not say the exact phraseology, as taught in our schools, was used; but this much we affirm. The elements were there, or the Order, harmony and government of the world could not exist——Gram-

mar, essential to correct language and true eloquence, was spoken by the Almighty before man was formed. He spreadeth out the north over the empty space and hangeth the earth upon nothing. Job 26 : 7. Paily, in his Philosophy, says : "This is one of the most sublime expressions known in any language. No discordant notes with those worlds that roll, and flash, and blaze around the burning throne of the Eternal. There is no speech nor language where their voice is not heard, their line has gone out throughout the earth and their words to the end of the world." (P's. 19 : 1, 2, 3, 4.) These, and similar expressions of the Holy Bible, are an embodiment of all the grammar, rhetoric and logic in our world, and no sublimity of thought in human composition has ever equalled or compared with them since ; where, we would ask, is there an eloquence so mighty, impressive and profound as the burning words of the Almighty ! The Demosthones and Ciceroes of ancient times, the orators of our own day, or those who may come after us, can never equal the sublime and lofty expressions of the Diety. It is said of Webster, he learned his greatest power of utterance from the Bible.

Arithmetic, such as will forever baffle man's loftiest powers to comprehend ; none but the Deity can demonstrate the weight, power and magnitude of those numberless worlds, that roll through vast expanse. " Where wast thou, when I laid the foundation of the Earth ? declare, if thou hast understanding, who hath laid the the measure thereof ? if thou knowest, or who hath stretched a line upon it ? Whereupon are the foundations thereof fastened ? or who hath laid the corner-stone thereof ? Hast thou walked in search of the depth ? Hast thou perceived the breadth ? Declare if thou knowest it all ?" Job 38 : 4, 5, 6, 16. " He weigheth the mountains in scales, and the hills in a balance."— Isaiah 40 : 12. " He telleth the number of the stars and calleth them all by their names. And can this be done without the aid of arithmetic ? If it cannot, then the antiquity of our belief in this science is true, and

the Supreme Being is as absolutely, and emphatically the Author of Arithmetic, as He is the maker of the world.

These are Masonic, and mathematical questions, which will baffle the intellect of the world to answer.

We do not say that arithmetic, uninfluenced by the Holy Spirit, teaches religion, but our views of it in the lodge room, certainly are of this character. Neither do we affirm that Masonry in its present organized form, existed in the beginning of the world's history; but these are the elements or materials out of which the superstruction was composed and by the wisdom of Solomon, so perfectly arranged as to baffle the intellect of the world to gainsay or set aside.

Geomertry and Masonry are synonymous, and in strict accordance with her laws, all the orbs of Heaven are moved and balanced, and counterpoised; these immutable laws, by which the Supreme Architect governs the universe, would have existed if man had never been formed In all ages this wonderful and mysterious science, has been the basis upon which the structure of Masonry has been erected. Sweep from us this foundation, and we fall; but as long as the universe continues, Masonry will live; her principles never had a beginning, and they never can end. Dr. Oliver says, Book 1, p. 398: "Euclid, being a native of Tyre, whose merchants trade with all the world, possessed the advantage of visiting many countries for the purpose of conversing with learned men, on the principles of his favorite science, and became the most expert geometrician the world ever saw."

He was at length induced by Ptolmy Soter to take up his residence in Egypt, where he formed a lodge of Masonry, which was frequented by the sons of the chief nobility, under a former dynasty, who were reduced in their circumstances by wars and confiscation, that they eagerly embraced the opportunity of receiving instruction in the liberal sciences, that they might turn their knowledge to an account in providing for their future subsistence. From his superior knowledge in geometry, Euclid was

enabled to restore to Masonry its ancient systematic usages and customs, as well as to regulate the affairs of Egyptian agriculture; and he became a general benefactor to the country, giving to the name of Masonry the science of Geometry. He is said to have been senior grand warden to grand master Ptolmy Soter, Straton, the philosopher, being the pillar of beauty when that magnificent structure was erected, called the Alexandrian Library, which contained more than four hundred thousand manuscripts and valuable books on all the arts and sciences then known, as well as poetry, history, mythology, geometry, and all the general literature of the world.

Dr. Oliver says, Book 1, page 399: "Euclid, this eminent Mason, during the course of his valuable life, reduced geometry into so perfect a form, that little improvement has been made upon it to the present day." This science, says Dr. Oliver, Book 1, page 400, was understood and practiced, long before Euclid's day. He was an expert Mason, and applied his geometry to the improvement of several other sciences,"

If the above facts do not prove that Masonry was taught as a practical science in the early ages of the world's history, there is no language that can prove anything.

GEOMETRY A PROOF OF TRUE RELIGION.

The Holy Bible furnishes unaccountable evidences that these stupendous worlds of the Almighty, are made subservient to religion, from which intelligent beings are to receive lessons of the purest worship, to the everliving God.

"When I consider thy Heavens, the work of thy fingers, the Moon, and the Stars, which thou hast ordained, what is man? that thou art mindful of him, and the son of man that thou visitest him? I will praise thee, O Lord, with my whole heart, and will shew forth all thy marvelous works." Ps. 8: 3, 4. 9: 1.

This is not the place to enter largely into the origin

of Astronomy, a few simple facts must suffice. Goodrich, in his Pictorial History of all Nations, Book 1, page 33, says: "At what period the earth began, we have no reason to believe but that it was millions of years ago, and the imagination of man is incompetent to measure the ages since our earth began its course as a planetary body."

What a vast and illimitable field is opening before us to contemplate the sciences of Geometry and Astronomy, in the first ages of the world's history, whether they date their origin six thousand, or six hundred millions of years ago, yet they are in the most perfect harmony with religion and Masonry, and runs a parallel line with all the most profound sciences known in our world. To study the one is to be acquainted with the other. To believe in Geometry and the religious instruction we derive from it, is to receive Masonry; because they were, originally, synonymous terms; though millions of ages might have rolled over the unknown past since the world began, yet it is sufficient for us to know, that infinite wisdom contrived, Almighty power supported, and beauty adorned all his works, and they were pronounced good. If human ingenuity did not originate these sublime and mysterious laws that govern the universe, neither was it in the power of man to invent a religion so grand and God-like, that is taught in all the degrees pertaining to the Order. Connected with this glorious system of Geometry, are Masonic, and mathematical questions that will baffle the intellect of the world to answer.

If the light of science, morals and religion then existed, before the world was held sacred as an element of faith, in all the ancient Egyptian mysteries, and many of them were exactly similar to those practiced in our Lodges, at the present day; and we hail it as the Alpha and Omega of the Order. If our ancient Brethren, who had been taught of God, and cheered by his increasing brightness, labored and toiled and died, and are now mingling with glorified spirits in that Grand Lodge

above, where faith is lost in sight, and hope in fruition, forever basking in the sun-light of Heaven, while ceaseless ages roll. If all these truths are not sufficient to prove the Divine origin of Masonry, and without light there is no religion, then there is no testimony, human or Divine, that can prove anything. And there is no other order in the world, that by symbols, emblematically represents light, and the divisions of time, for the same moral, religious and beneficent purpose; and it is impossible for us to come to any other conclusion, than that the religion of Masonry is of a Divine origin; if this is true, then we have advanced one step, and secured an important object in our investigations, as to the great antiquity, and elementary principles of our faith.

WHAT WAS MASONRY AND RELIGION THEN, IN THE FIRST AGES OF THE WORLD?

Absolutely the same; because, all knowledge of God, his laws, and the world he had created, was communicated orally; a secret method of instruction, which never was understood, not even by the learned, except by immediate inspiration, intense study, and application of the true meaning of symbolical language. If this is true, Masonry and religion are the same now. Because the essential element of either, are eternal and immutable. Forms and creeds of religion vary, but its high and holy principles never change. The Deity has established certain fixed laws to govern the moral and intellectual world; in which we are taught, from the book of nature and the volume of Inspiration, the only true religion, and the only worship that is acceptable in his sight. And the Fraternity has forever remained firm and fixed in these overwhelming truths that have come so steadily down to us, and are so strikingly exemplified in nearly all the degrees pertaining to the Order. This system, in the early ages of the world, as far back as the Order in its present organization can be traced, not only in its initiatory service, which are always emblematical, social, moral, and religious, but all the elements

of faith and practice must be taken together, which forms one of the most perfect systems of religion known in our world. And did man originate this religion? No! no more than he created the Deity himself.

AGAIN, IT IS ALMOST REDUCED TO A MATHEMATICAL DEMONSTRATION,

That primitive Masonry was a system of pure religion, addressed to God in the infancy of the world, and when the manners of men were so pure and unsophisticated as to need no ceremonial laws. This, says Sir Isaac Newton, who was a mason, in his Chronological Tables of Antiquity, (p. 182), was the religion of the first ages of the world, still called by the Jews the precepts of the sons of Noah.

IN WHAT DID THE CEREMONIES TO REPRESENT GREAT EVENTS, IN THE FIRST AGES OF THE WORLD, CONSIST?

They were of two kinds, public and private; and included natural and revealed religion. The volume of nature was open then as now, and all might read if they had sufficient minds to do so. But the Deity, knowing the frailty of our nature, and the liability to err on these momentous subjects; the sublime mysteries of science and religion were under the immediate inspiration of the Almighty and confided especially to the few, whom He had selected out of the ruins of our fallen world to be the faithful witnesses of his glory, and directed them to transmit his name, carefully, through all coming time, not by written records, for there was none at that day, but by the secret and mysterious agency of the Infinite and Holy One who worketh all things after the council of His own will. Our forefathers, faithful to the instructions they had received, invariably adhered to this plan; and Masonry, throughout the world, is to-day of two kinds—written and unwritten.

IN WHAT DID THE WISDOM OF OUR FOREFATHERS CONSIST?

Stuekly in his Antiquity of the World Vol. 2: p. 151,

says: "It consisted wholly in symbols, emblems and hieroglyphics; the Chaldeans, the Phoenicians, Egyptians, Jews, Pithagoras, Socrates, Plato, and all the ancients and philosophers of those days, represented truth by symbols and hidden images, and these were invariably taught in secret. All the learning of Egypt was communicated in the same way before the art of printing was discovered. This method of instruction has come steadily down to us, amid the convulsions of the world, by tradition, history and revelation, without the possibility of a change; no other Order that ever existed has adopted this method to communicate knowledge, upon the most wonderful events that have ever transpired, by the mysterious language of symbolism, which is of incalculable benefit to our race.

IF THE DEITY OR SOME INVISIBLE AGENT HAD CREATED THE WORLD, AND NEVER INFORMED MAN OF THIS FACT, COULD THERE HAVE BEEN ANY MASONIC TRADITION ESTABLISHED UPON THIS EVENT?

There could not. Man would have known that he and the world existed; but how they came into being, and for what purpose, all would have been darkness, confusion and uncertainty; and he, overwhelmed and lost amid the bewildering obscurity that on all sides surrounded him. But this momentous event was clearly revealed to man, by the Supreme Architect of the universe; and upon it was established a Masonic tradition that through successive ages has never varied.

Could our first parent doubt, even for a moment, the existence of that Holy and Divine being that had created him, and the meaning of those symbols and Masonic emblems, to inculcate these solemn and deeply interesting truths? He could not; this was impossible. How could he doubt? While yet in darkness, he opened his eyes for the first time on the light, and gazed in wrapped wonder upon the resplendent glories of the Eternal, and the bewildering scenes of overwhelming grandeur that

burst upon his view. How could he doubt, when he saw the sun, a globe of fire, a million times larger than our earth, rising in the east, throwing far over the surrounding darkness his all powerful and penetrating beams, bidding confusion, chaos and void to disappear, while he, with the rapidity of thought, would ascend to his meridian glory in the south. How could he doubt, with the impress of the Deity fresh and warm upon his heart, the bright and glowing earth beneath him, which no sin had darkened, and on which no discord had been heard. Here, my brethren, was the sanctum sanctorum, the holiest of holies, the visible presence of the Shekinah. How could he doubt, when he had finished his first day's labors in this earthly lodge, and saw the sun sink in the west to close the day, leaving his track of burnished gold high in the heavens long after he had retired to rest. How could he doubt, during the gaze of that solemn night, which had drawn her dark curtains over the world, connecting the evening and the morning with the sixth day, filling his mind with new, strange and intense wonder; he knew not which most to admire, the light which had illumined the loveliness of earth, or the darkness that revealed the grandeur and sublimity of heaven. Neither is it possible for any one who has been initiated into our ancient mysteries to be ignorant of the great leading elements of our faith. He must assent to, and believe in, them before he can be admitted. This scene in the garden was perfectly overwhelming to the faculties of our first parent, and yet clearly and distinctly understood, by the most simple laws, they were emblematically represented and impressed by the hand of the Almighty upon the mind with great moral power.

And is there a well informed Mason living prepared to say that here was not laid the foundation of science, morals, and religion, that has engaged the attention of the mightiest intellects the world ever saw? That here was not the fundamental elements of our faith, to be enlarged and improved upon as the wants and necessities of mankind required? That here was not laid the first

stone in that spiritual temple to build our future moral and Masonic edifice upon? But here was certainly the commencement of all that is grand, great or glorious in morals, science, and religion, having the promise of the life that now is and that which is to come; and here, too, was a state of innocence, probation and trial, unequaled by anything that has ever transpired in our world; and here, too, was most strikingly exemplified the lesson of all things the most important for us to know, Youth, Manhood and Age. (See our Manuals.)

Nothing impresses upon our hearts with a greater degree of solemnity the truths of our holy religion, than the PLUMB, SQUARE, and LEVEL. The Plumb admonishes us to walk uprightly before God and man, squaring our actions by the Square of virtue, ever remembering we are traveling upon the Level of time to that undiscovered country from whose bourne no traveler returns. These emblems were used by the ancient Egyptians in their secret assemblies for moral and religious purposes more than two thousand years before Solomon's day. (See Pictorial Bible, Vol. 1, p. 444.)

An evident proof that the cross or level, inverted, was a sacred emblem long before the time of Moses: Dr. Oliver says, (B. 2, p. 442,) "This symbol, the Level, was carried by the Egyptian priests in all their sacred processions, as an attribute of the Deity. The use of it in our lodges is so well understood, as referring to great antiquity, the moral and religious instructions it imparts, that nothing further is necessary in this place as an explanation. Brother Scott, in his Analogy on Masonry, page 92, says: "The circle in all ages has been viewed as an emblem of God and eternity." The Lord sitteth upon the circle of the earth. He prepared the heavens, and set a compass upon the face of the deep. P's 8, 27. The Circle is a mysterious and wonderful figure; it has attracted the attention of the world, and puzzled the intellects of the mightiest mathematicians to demonstrate. The Circle is always made by the compasses, and, in ancient times, referred to the incomprehensible Deity

and the mysteries of eternity, long before he laid the foundation of the earth. These remarks are sufficient to show that the compasses were held in the highest veneration by the craft, and are found among all the ancient ruins of the old world. Thus, my brethren, in referring to the creation of the world, the temple, the broad arch of heaven, was completed without the sound of ax, hammer, or any tool of iron; and Solomon, more than three thousand years afterwards, under the inspiration of the Almighty, imitated the divine plan, and taught the same doctrine, by the same symbols used by the Almighty when he said, "Let there be light." Thus, the sun, moon and stars, which comprehend all constellations, planets, and heavenly bodies, were named and placed in order, which cannot be done, as before remarked, without the aid of arithmetic, geometry and astronomy; and applying these immutable laws, by the almighty hand of the Supreme Architect, the earth rose out of chaos at his bidding, fitted up with all its grandeur and glory; but still it was without an inhabitant. Man, the noblest work of God, was to be formed; and Adam, the progenitor of our race, was to be the sole governor, or Grand Master, of this world, a representative, or image, of the Invisible One, in whom was concentrated all the attributes of the Deity, as far as they could be communicated to his frail, erring creature. It will be remembered our first parent was never born a helpless infant, but formed of lawful age, though his faculties were not yet fully developed.

EDEN.

In connection with passing events, we might inquire, where is Eden? Though the name is not mentioned in Masonry, yet the hallowed associations that linger around this consecrated spot, and the scenes that transpired here, are deep and impressive. The Bible Dictionary, page 67, fixes the spot about one hundred miles north of the Persian Gulf, in Armenia. Here are the rivers Gihon, Hiddekel, or Tigris, and Euphrates. They

form a junction, and empty into the Persian Gulf, about thirty degrees north latitude. The Black Sea is on the northwest of this province, and the Caspian on the northeast, and Egypt on the southeast, bordering on the desert of Arabia. Rev. K. I. Stewart, K. T., in his Manual, fixes the spot of Eden about the same place. See page 127. But Masonry is not so much concerned as to the exact locality of Eden. We leave this for others to determine. But we have a deep and thrilling interest in the events that transpired there. Could the uninspired intellects of our first parents have discovered the true meaning of emblems, symbols, and hieroglyphics? They could not. But the Deity saw their bewildered state, had compassion on their weakness taught them orally, and made them understand distinctly, something of the immutable and mysterious laws of natural and revealed religion, enstamping upon their minds the grandeur and glory of that divine and holy Being with whom they had to do; pointing their attention to the past and the great future, what would transpire in their probationary state, the fortitude, patience, and perseverence necessary while passing through this vale of tears, that they must advance onward and upward to that higher and better home in that world of glorified spirits, where the wicked cease from troubling and the weary are at rest. Has the Almighty ever given to the world a religion that will land us beyond heaven, as a place of rest?

Masonic tradition has preserved many of these astounding and overwhelming truths, and is directing all her energies to enstamp upon the mind of her votaries their greatness and importance. The most casual observer, on entering our Lodges, sees at once there is something ancient, solemn, and impressive; something to develope and enlarge his moral and intellectual being; something that calls into requisition the whole powers of his soul and fixes his gaze upon things real and eternal.

WHAT DID THE SERPENT IN ÆDEN REPRESENT?

Brother Mackey, in his Lexicon of Masonry, p. 437, says: "In Christian Masonry, the serpent is an emblem of the fall and the subsequent redemption of man." Dr. Oliver, b. 1, p. 66, informs us the serpent became the authorized emblem both of Judaism, Christianity, and Free Masonry." The Knights Templars understand it in the same way, and no other order has ever used this emblem for the same purpose.

OF HOW MANY DID THE FAMILY OF OUR FIRST PARENTS CONSIST?

Josephus, b. 1, chap. 3, p. 27, says: "The number of Adam's children, according to an old tradition, was thirty three sons and twenty-three daughters." And the Bible informs us, Gen. 5: 4, that after Adam begat Seth, he lived eight hundred years, and he begat sons and daughters." These truths are of vast moment to the Fraternity, and of incalculable benefit to our race. Tradition has discovered and brought to light a lost key in history and revelation both.

WHO WAS CAIN?

He was the first born in our world, but very little is known of his history, principally recorded in the fourth chapter of Genesis. But Masonic tradition has preserved many wonderful revelations made to him, without which connecting link the history of the order would be incomplete Dr. Oliver, b. 2: p. 121, note 19, says: "Our Masonic tradition records the fact that Abel's sacrifice, was offered upon the famous stone of foundation and received a visible token of the Divine acceptance; while the offering of Cain, not including any type of the covenant, was rejected and cost Abel his life, and polluted the earth with the blood of the first martyr." He met his brother alone in the field The murder was cool, premeditated, and determined, though this was the first offence, the most terrible retributions of the

Almighty fell upon the offender. A degree, says Dr. Oliver, see b. 2, p. 121, note 23, "Called the Knights of the Black Cross, was intended to be illustrative of this important event." Whatever may be the opinions of the world in reference to Cain, one thing is certain, he saw with his own eyes the visible presence of the Shekinah, and conversed with God face to face. A celebrated artist, well versed in Geometry and Astronomy, gave outlines of the system of hieroglyphics. See Chum's History of Creation, p. 229.

ARCHITECT was there also, such as man can never comprehend, and but feebly imitate. The heavens are but one broad arch of the temple of God, they declare his glory, and the firmament showeth his handy work. Psalms, 19: 1.

These with all their grandeur and glory, with their mysterious and overwhelming relations to the Supreme architect of the Universe, are but faint emblems of that Divine temple, whose keystone is the finished and unseen glory of God. Where then, we ask, rests the power that governs this stupendous Universe? We are taught in it the Fellow Craft's Degree, all the elements of science, morals and religion for which Masonry contends, existed before there were eyes to see, or ears to hear, or have they been invented and come into being since? If not, we are right in claiming that the Supreme Architect is the author of our faith. Because every good gift, and every perfect gift cometh down from the Father of lights, with whom there is no variableness, or the least shadow of turning.

HOW DID THE DEITY FIRST COMMUNICATE A KNOWLEDGE OF HIMSELF TO MAN?

This was the first and only Religion ever taught in our World; and our forefathers have selected the grandest symbols to impress upon the mind, these solemn and momentous truths, and faithfully transmit, through all coming time—by inscrutable laws—a knowledge of the true God, and the worship due to His holy name. Is

there any other Religion in our world? And are not we distinctly taught it by ceremonies the most impressive, which never can be effaced from our memories while the pulsations of life beats warm around these hearts? Did those ancient poets, legislators and wise men of the East make or originate *the principles of Masonry?* No more than they made the laws of the universe; they were taught them by the Grand Geometrician, and by intense study and application reduced this wonderful science to a perfect system in all the practical relations of life. When the first beam of light dawned upon the world from the bright effulgence of Deity, Music was there; the anthems of glory roll'ed along the vaulted arches of Heaven, and its thrilling notes reached the utmost bounds of Creation, (if Creation has any bounds), and wakened into rapture millions of worlds besides our own. The morning stars sang together and all the Sons of God shouted for joy. (Job, 38:7.)

Where, we ask, is there a music like the deep-toned harmony of the Spheres? Written in letters of light upon God's eternal skies,

> "Forever singing, as they shine,
> 'The hand that made us is divine.'"

The art of music, unquestionably, is coeval with the existence of our race; or, at least, with the first attempts to preserve the tradition and history of memorable events. We have positive evidence of its existence before the flood. When letters and writing were unknown, the world had sunk down into heathenish darkness; but the history of remarkable events was carefully committed to memory, and handed down by tradition and oral communication.

DID ADAM ERECT A MOMUMENTAL STONE TO THE MEMORY OF HIS SON ABEL?

He did'; and it was covered with geometrical figures and Masonic hieroglyphics, together with an explanation of the Tau-cross which God placed upon the forehead of

Cain, lest any one should destroy him. (See Dr. Oliver, 13, 2, 1: 120; note 18.)

What are a few legends of the Fraternity, referring to the progeniture of our race?

Dr. Oliver says, (B. 1, p. 47; notes 31 and 34): Freemasonry contains a legend of a cubical stone, which was inscribed with a mystical diagram, that represented the attributes and the sacred name of the Diety, and was possessed of many virtues. It informs us this stone was in the possession of Adam in Paradise; that he held it in the highest estimation, because it bore upon its face the ineffable name of God, who had been his friend, companion and guide, in that delightful Eden. On this stone he made his offerings to God, when that divine promise was made to him that the seed of the woman should bruise the serpent's head. On the same holy altar he offered a sacrifice of praise and thanksgiving to God at the birth of his children. The mysteries of the Calabar, continues this celebrated writer, were, according to the Jews, originally taught by the Almighty himself, to Adam in the Garden of Eden. In them, they assert, were wrapped up the profoundest truths of religion, which, to be fully comprehended by finite beings, were obliged to be revealed through the medium of Allegory and similitude. This Calabastical knowledge—or knowledge traditionally reviewed—was, through a long succession of ages, transmitted verbally to all the great characters, celebrated in Jewish history. Among whom, David and Solomon were deeply conversant in their most hidden mysteries, but nobody had ever dared to commit anything of this kind to paper. (See Maurade's Antiquity of the World; Vol. 4, p. 448.)

WHAT IS THE TRUE MEANING OF THE TERM CALABAR, AS UNDERSTOOD BY OUR FIRST PARENT AND THE LEARNED, IN THE FIRST AGES OF THE WORLD?

Dr. Mackey, in his Lexicon of Freemasonry, (p. 66) says: It is that peculiar science or philosophy of the

Jews which is occupied in the mystical interpretation of Scripture, and in metaphorical language concerning the Deity and the spiritual world. All the Egyptian mysteries—among which we find such a striking resemblance to ancient Craft Masonry—communicated their knowledge of Heavenly and Divine things in the same way.

DID OUR FIRST PARENT BELIEVE THE WORLD WOULD BE DESTROYED BY A FLOOD, OR BY FIRE?

He did,—predicted the event and made preparation to meet it. Josephus (Josephus was a Mason, or an Asseen, and the land of Sirad was in Upper Egypt; referred to hereafter) says (B. 1, chap. 2, p. 27,) that Seth and his descendants were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order, and that their inventions might not be lost before they were sufficiently known—upon Adam's prediction that the world would be destroyed at one time by the force of fire, and at another time by the volume and quantity of water—they made two pillars, the one of brick and the other of stone; they inscribed their discoveries upon them both, that in case the pillar of brick should be destroyed, the other might remain and exhibit those discoveries to mankind, and also to inform them there was another pillar of brick erected by them. Now these remain in the Land of Sirad to this day.

If these pillars had been erected by the Fellow Craft, in their present organized form, they scarcely could have been more explicit, or stated more distinctly the object of their erection, though varying in words and materials; yet the meaning is exactly the same, and this event took place more than three thousand years before Solomon's day.

WHERE DID THE DESCENDANTS OF CAIN SETTLE?

Evidently in the vicinity of Mount Moriah, where their ancestors lived and offered sacrifices to the one, ever-living and true God. And here, says Dr. Oliver, (B. 2, p. 128)

the posterity of Seth dwelt, living in happiness and peace, ascending periodically to sing praise to God upon one of its highest peaks; and had sworn by the blood of Abel that they would never come down while the decendants of Cain dwelt in the vallies below. Josephus says (B. 1, p. 27,) that the posterity of Seth continued to live thus happy for seven generations. And this, he continues, was the exact state of the world, in all its first stages. Others of Seth's descendants immigrated and settled in Egypt, and erected those wonderful pillars in the Land of Sirad, more than a thousand years before the Flood, and continued two thousand years afterwards, until the days of Josephus, who lived in the time of our Saviour, and was well acquainted with St. John the Baptist, and St. John the Evangelist; our first Grand Master, under the Christian dispensation, for they all belonged to the same secret society—the Assenes. Seth was eight hundred years old when Adam died; tradition ascribes to him the invention of letters. (Bible Dictionary, p. 566.) He understood, perfectly, the true meaning of Masonic emblems and hieroglyphics; deeply versed in Geometry and Astronomy, and faithfully transmitted to those capable of understanding his meaning, his wonderful discoveries — his knowledge of the Deity — that had been communicated to him in so mysterious a manner. And Speculative Masonry, in our opinion, is as clearly traceable to this celebrated individual as to any period in the world's history. Is it possible Seth could be ignorant as to the meaning and true intent of what his father had told him?

Why did he erect those pillars at all—why inscribe upon them geometrical figures and Masonic emblems, including the profoundest science of morals and religion known in our world, the motion of the heavenly bodies and their order?

Did Josephus utter a falsehood, intending to deceive the world, when he states positively they were erected for that purpose? Can the revolutions of the earth, and the motion of the heavenly bodies be understood, with-

out the aid of Geometry and Astronomy Let the world speak out and answer this question if it can. This science, from the earliest history of our race, was a profound mystery, and the vulgar dared not, and could not, penetrate the veil of knowledge. And is not Geometry the basis upon which the structure of Masonry is erected? It would be an insult to the memory of our pious ancestor to say Seth was an operative Mason only, merely working in brick, mortar and stone. Is there an instance on the records of the world, where an ignorant, common Mason has erected two pillars, to commemorate the most wonderful event, far in the future, that ever transpired in our earth, and keep steadily alive that mysterious science, the first study of our race, and so perfectly impossible to be understood by the common people. Could an ignorant, common laborer inscribe upon those wonderful pillars, Geometry and Astronomy, the profoundest science ever known in our world, with the specific object of transmitting this knowledge through all coming time, though the inhabitants of the earth would be destroyed either by flood or by fire; this would be impossible, he could not engrave those mysterious Masonic emblems, or understand their meaning if they were engraved. He could not impart instruction upon a science of which he was profoundly ignorant, or could have the least conception of. The truth is, Seth was instructed by his father, and faithfully performed his duty, in giving to future ages his wonderful discovery, and used every precaution against inundation and conflagration.

The M. W., William S. Rockwell, Grand Master of Georgia, (quoted in the *Masonic Review*, Vol. 2, p. 5,) says it is a noticeable fact, however, that the earliest language of which we have any record, is eminently, if not altogether, symbolical; this is the earliest period of which we possess hieroglyphical monuments. Certain it is, this celebrated writer continues, (*Review*, p. 196,) if the date of the erection of the great pyramid, as fixed by Lepsius, be accepted as an approximation to the truth, the inference is warranted that the Egyptians wrote in

symbols, less than two centuries from the epoch which our common chronology assigns to the creation of man. Such a condition of a primeval people (*Review*, Vol. 2, p. 200,) implies the necessity of the existence of some organization, calculated to preserve and transmit the truth, that such an organization did exist, is absolutely evident from the scope and aim of the Egyptian priesthood, by whom this language was preserved, almost in its original purity, for so long a period the phrase hieroglyphics signifies sacred sculpture; (*Masonic Review*, p. 202.) And this we conceive emphatically to be the true meaning engraved upon those two pillars more than four thousand years ago. The object in erecting them was exactly, in many respects, the same as that of Solomon in placing two pillars before the Temple; it was to perpetuate and hand down to future ages, to those only who were capable of understanding their meaning, the most wonderful events that our world had ever witnessed. Masonry understands distinctly, and can read correctly, the true meaning of those emblems in their mysterious relations to the past, the present and the unknown future. If there is any other Order that can do this, our Lodges are open, except when we are at work; let the trial be made. Bro. Strickland, in the *Masonic Review*, (p. 111,) says, in regard to its antiquity as a practical science, it dates back to the first pillars and arches erected by man; hence it is connected with the earliest civilization, science and religion. We have no other than what the God of our fathers has taught us. What was the design of the Supreme Architect in employing this method of instruction by emblems and symbols?

When the world was young, language imperfectly understood, it was the best and only medium to keep steadily before the mind, by ceremonies the most impressive, a constant and unwavering faith in Him, upon which the hope of the world depends; and man no more originated this high and holy principle of the soul than he is the author of his own being, or created the world. Faith is the gift of God, and we are endeavoring to enforce it

upon the mind of our votaries, with all the power we possess. Destroy this element of our holy religion and we perish, for nothing can be known of the vast and boundless realms of Eternity, but through the medium of faith, and without it, we cannot please God.

The Grand Lodge of Texas, (quoted in the *Masonic Review* p. 109,) says: But we must remember that Freemasonry has never been, at any time, wholly operative, (Operative Masonry is principally confined to the rules of Architecture,) but from the earliest organization, a speculative science was always, to a greater or less degree, combined with the operative art. It is no secret, says the Rev. Salem Town, Chaplain of the Royal Arch Chapter, of the State of New York (quoted in the *Masonic Review*, Vol. 2, p. 347,) that Masonry is of a Divine origin; that the system embraces and inculcates Evangelical truths; that there is no duty enjoined, or virtue required, in the volume of inspiration, but what is found in it and taught by speculative Masonry. This, the intelligent reader will perceive, the Rev. Dr. had a special reference to the symbolical language, moral and religious elements of Masonry, without which, even in the earliest ages of the world, it could not exist. Again, this celebrated writer continues, it is no secret that the appropriate name of God has been preserved in every country, in the Masonic institutions, wherever the society has existed, while the rest of the world was literally sunk in heathenism; and, we might add, the knowledge and worship of the ever-living and true God was lost, except what was preserved and taught by symbols, emblems and hieroglyphics—the first language and religion in the world. The great mass of intelligent Masons, says Bro. Mackey, editor of the *Masonic Review*, (Vol. 2, p. 347,) are fast approaching Dr. Town's conclusions, and the great increase of sound, well-written works upon the history, philosophy and jurisprudence of the institution is a part of the evidence of this quite indispensable fact. And this justly celebrated writer further adds, (see Lexicon, p. 243,) that all the ceremonies of our Order are prefaced

by prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in God, as before remarked. If this doctrine was not taught by the Almighty to our first parents, and through successive ages by the prophets and learned men of ancient times, the whole system of symbolism, Masonry, Jewish and Christian religion falls. The characters and mysterious emblems inscribed upon the pillars erected by the direction of Adam, as above stated, are an evidence, that the Divine mysteries were carefully concealed, and have come down to us without the possibility of change.

And Masonry can no more be satisfied that it is not of a Divine origin, than she can that the world does not exist, or that God has ever spoken in the Book, of nature, or in the Volume, of inspiration, either.

CHAPTER III.

Pyramids built by Masons—When erected—How many have been discovered—Enoch an eminent Mason—Pyramids situated where—Grand Master of Georgia's opinion—Number of Pyramids discovered—Number of men employed.

THE PYRAMIDS BUILT BY MASONS

As we proceed in the thread of our narrative it will be necessary for the reader to accompany us into Egypt, the cradle of literature, the emporium of all the arts and sciences in the world, where we shall find incontestible evidences of the existence of the Craft, in some very efficient and organized form.

WHEN WERE THE FIRST PYRAMIDS BUILT?

The exact date is unknown, but it is universally admitted by all ancient historians and modern explorers among those crumbling ruins, that many of them were erected before the Flood, and bear Freemason's marks as fresh as though they were chiseled but yesterday. Dr. Oliver

(B. 2, p. 150: note 39,) says that it was an ancient belief that the pyramids were built before the Flood. Murtadi, in his legendary history of Egypt, (p. 119,) informs us that the Priest Philemon, being deputed by Pharan, the last Antediluvian King of Egypt, in a religious conference with Noah, was converted by that patriarch and admitted into the Ark with his daughter, who afterwards married Mizziam, the son of Ham; Philemon returning to Egypt, with his grandson and thirty of his followers, reopened the pyramids, taught them the secret writings of the temples, the mysterious knowledge concealed in them, and how to make new ones. This evidence is sufficient to show that some of the pyramids were built before the Flood. Bayard, Humbot, and all celebrated travelers in Egypt are of the same opinion.

BY WHOM WERE THESE STUPENDOUS MONUMENTS OF INDUSTRY AND ART ERECTED?

It is unknown, and perhaps forever overwhelmed in the obscurities of the past, nor is it very important in this connection for us to know; the greater probability is, they were built by the descendants of Seth, living in the country at the time, become exceedingly numerous, and had already erected two pillars under the immediate direction of our first parent, more than a thousand years before the flood, in the Land of Sirad, which is in Upper Egypt. Perhaps it will be said there were not a sufficient number of men on earth at the time to undertake such stupendous works, but this is a mistake. The world appears to have been immensely numerous. Goodrich, in his Pictorial History of all Nations, (B. 1, p. 66,) says there were ten kings that reigned in Chaldea before the Flood. Wiston, quoted by Dr. Oliver, (B. 2, p. 149; note 33,) calculates that the inhabitants of the world at this period were more than a billion of souls.

WHERE ARE THE PYRAMIDS OF EGYPT SITUATED?

On the banks of the Nile, extending more than sixty miles,

rising in awful grandeur and magnificence to the clouds, looking down with frowning majesty upon the world below, bidding defiance to the ravages of time—have survived the wreck of all things, and to-day are monuments of industry, art and skill, unparalleled in the history of the world.

WHAT ARE THEIR DIMENSIONS?

The largest, says Goodrich in his Pictorial Geography, (p. 238,) is near the Nile, and covers eleven acres of ground, more than forty rods at the base, and five hundred feet high. In his Pictorial History of all Nations, (p. 578,) he says, in a lake in the interior of Egypt, twenty-five miles from the Nile, are two pyramids, the one half above, the other below water, containing three thousand rooms each. Most of these stupendous works of art were generally built four-square at the base, and coming to a point at the top, in the form of a triangle; and it is a historical fact, recorded by all ancient writers of any note, that the triangle, among the ancient Egyptians, was always an emblem of God, or Eternity, and this is the meaning the Knight Templars attach to it to this day. In the sides of the mountains are innumerable tombs, adorned with Masonic emblems, paintings and hieroglyphics, in all their most brilliant colors, exhibiting the manners and customs of the Egyptians in all the pursuits of life. Amid these crumbling ruins of past and forgotten ages of the world's history, the Masonic explorer finds incontestable evidences of the existence of the Craft in some very efficient and organized form. On the east side of the Nile, says Goodrich, are the ruins of Tentara, inconceivably grand, almost beyond the power of language to describe. The portico to the temple, he continues, is to this day, in almost an entire state of preservation—two hundred and sixty-five feet long and sixty high, the roof containing a sculpture representing the twelve signs of the Zodiac, and is now in the Museum at Paris. A few miles to the west of Dendara, says a modern traveler, the view opens upon a scene to

which the world presents nothing parallel. This is the site of Thebes, once the proud mistress of the world, with ten thousand marble towers and fifteen hundred brazen gates. The founders of this magnificent city are unknown in history, and belong to the forgotten ages of the past; but all ancient and modern historians agree that it was the work of the first ages of the world, and almost eclipse in magnificent grandeur, all that art or power has ever accomplished since. At first, continues this celebrated traveler mentioned by Goodrich, I only saw a confusion of portals, obelisks and columns, all of the most amazing and gigantic size, towering in gloomy and terrific grandeur above the palm trees; but gradually I saw, on the Arabian side of the ruins, the palaces of Karnac and Luxor, surpassing in grandeur any other structure of ruined magnificence in the world. The French engineers, on horseback, were an hour and a half in performing its circuit, which, they say, must have been four miles at least. Here the ancient Egyptians appear to have lavished all their skill in engraving emblems and hieroglyphical paintings. Here are two obelisks—one sixty-nine, and the other ninety feet high—adorned with sculpture and Masonic symbols of the most perfect execution. The principal hall, says this traveler, (Goodrich's Pictorial History of all Nations, B. 1, p. 75,) is almost in an entire state of preservation, three hundred and eighty feet long and one hundred and fifty-nine broad, and the roof is supported by one hundred and thirty-four columns, seventy feet high and eleven feet in diameter. They are all adorned with Masonic emblems and hieroglyphics, with the most exquisite colors the world ever saw, bidding defiance to the ravages of time that have swept over the earth with the besom of destruction; but Masonry has lived where kingdoms have been overthrown, and whole nations gone down in a day, as a monument of the protecting power of the Almighty, under whose all-seeing eye not a sparrow falls without his notice. On entering the parlor of these ancient ruins, says Denan, a French traveler, the scene is almost overpowering—superior to any

other earthly object of art, or grandeur, known in our world. The whole French army, coming in sight of these tremendous works of art, halted in an instant and stood still, as if struck by an electrical shock. It was at this place Bonaparte (Bonaparte and all his generals were Masons) halted his army, and in those poetical strains so peculiar to himself, drew his sword, and pointing to those awful summits, rearing their hoary heads among the clouds, "Soldiers!" said he, "from yonder height the eyes of more than forty centuries are looking down upon you." Devilurous and Jolis, (See Goodrich's History of all Nations, p. 98,) both eminent French travelers in Egypt, say the scene is rather the effect of the imagination, surrounding itself with images of fantastical grandeur, rather than anything that belongs to real existence. Belzoni, who had spent many years amid the ruins of Egypt, says that the most sublime ideas that can be formed from the most magnificent specimens of art or architecture, give a very inadequate picture of these ruins. It appeared to me, he continues, I was entering a city of departed giants, and I was alone in the midst of all that was the most sacred in the world. Not only the pyramids, but there are also immense columns adorned with the most beautiful Masonic emblems and figures. The high portals, seen at a distance, the vast labyrinths of edifices, the various groups of ruins in the other temples, these, continues this celebrated traveler, had such an effect upon my mind as to separate me—in imagination—from the rest of mortals, and for some time I was unconcious whether I belonged to this world or some other. The temple of Luxon, from all modern explorers, appears as a singular and beautiful object of splendid ruins, superior to anything in Egypt. The view from the river is grand and magnificent; the traveler approaches these ruins from the modern village of Luxor, whose crowded and miserable streets form a striking contrast to ancient splendor. At length the porticos were seen, by the sides of which are two of the most beautiful obelisks in the world. The entrance into the

palace is equally grand and imposing; it presents to view more than two hundred columns of different dimensions, many of them more than ten feet in diameter, in a most perfect state of preservation, and nothing, continues this traveler, is more remarkable than the profusion of sculpture with which these obelisks are adorned, they are primitive and favorite ornaments on all the Egyptian edifices, and remarkably perfect. In the Palace of Karnoc the Masonic emblems are engraved and executed with as much care as if they had been the work of the most skillful seal engravers, and as fresh as though they were chiseled but yesterday. The following extract on the origin of Free Masonry, by the M. W., Wm. S. Rockwell, Grand Master of the State of Georgia, will, we think, be read by the Fraternity with deep and thrilling interest:

"The sculptured walls of these roofless temples, the polished faces of the obelisks, which adorn their entrances, the granite linings of the secret chambers of the pyramids, the plaistered galleries of the cavern tombs of Beni-hassan and Ipsamboul, are profusely covered with images, paintings, and inscriptions. On every monument of Egyptian glory, pyramid or obelisk, temple or tomb, co-etaneous with this long period of more than a thousand years, of which history has preserved no record; among the hieroglyphic characters, which chronicle the grandeur and magnificence of Egypt in that primeval age, the symbols of our order are found in constant and familiar use. The consecrated manger, Bethlehem's typical cradle of the new-born Saviour, Egypt's venerated symbol of light and revelation, to-day the Master's Square and ensign of his rank, the Sacred Tau, the Crux ansata of the moderns, the predecessor of the Christian Cross of the Templar, then, as now, the emblem of eternal life, worn to-day by the senior Warden; the hieroglyphic M, symbolizing the dew of heaven, the emblem of baptism and regeneration, borne upon the breast of the candidate, the most impressive portion of the great legend of the Order, to-day the jewel of the

junior Warden, are readily recognized by the Masonic explorer among the hoary relics of an antiquity which consecrates the banks of the Nile, and makes their monumental legends the history of a forgotten world. In the classic land of India, whose early annals are heavily overlaid by the misty strata of many curious and symbolic myths, through whose deepening gloom the historic inquirer must zealously penetrate, the well-known symbols of his order greets the Mason's eye. The wonderful temples of Salsette and Elora, throughout whose pillared aisles, whose dim and clouded galleries, and along whose ample space of roof mysterious sculptures and recondite emblems, all excavated from the solid rock, are profusely scattered, once served as a magnificent adyta, within whose veiled recesses the ancient Hindoo practiced his Masonic rites, and taught his sacred mysteries, at a period perhaps forever overwhelmed in the obscurity of the past.

"Not alone on the ancient temples of India, or on the lofty monuments of Egypt, do our symbols occur; they are found in other lands, at unknown periods of the world's history, among the gigantic remains of a people whose intercourse with the East is still unascertained, but who were certainly the conquerers as well as the vassals of Egypt. Discoveries at the famous Rirs-Nimroud, the conjectured site of ancient Ninevah, have revealed the existence of a cartouch containing, in Egyptian hieroglyphics, the name of an Assyrian king, utterly unknown to the historian. Here, too, upon the seats of the divinities, supporting the cartouch, appears the sacred Tau of the Hieratic alphabet, the hieroglyphic emblem of eternal life. The same symbolic sign occurs upon the sculptured alabaster slabs of Khorsabad, and upon the ivory tablets which faced and panelled the temple palaces of Nimroud, reminding the explorer of the ivory house which Ahab built, and whose elaborate splendor was recorded in the last book of the Chronicles of the kings of Israel.

Sufficient of the Assyrian ruins have not yet been

exhumed, to develope if other of the Egyptian hieroglyphics occur among their sacred emblems; but the carved and sculptured cornices of these magnificent apartments reveal in great profusion, the lily work, the net work, and the pomegranates, which, some ten or fifteen centuries later, adorned the glorious temple dedicated by the Hebrew monarch to the worship of the great Jehovah.

"The peculiar meaning of the symbolic jewels of the craft, for many centuries, has been taught only within the walls of our lodges. Scarce a score of years have elapsed since scientific research has demonstrated these to be their ancient significations—a coincidence which cannot be considered the result of accident. This wonderful similarity of meaning is not confined to our jewels alone; it may be conclusively associated with many of the most ancient symbols of the order. The point within the circle, the triangle, the bee-hive, the cable-tow, and the trowel, and even the Deacon's rod, borne before the Grand Master, the simple emblem of his absolute power, are all referable to that dim and misty era, when the primitive language of mankind, oral as well as written, consisted alike in symbolic terms.

"It is difficult for the unreflecting to appreciate the uses of symbolism. To us, whose cursive method of graphic communication seems not to be the result of long continued and repeated stages of improvement, the hieroglyphic writing of the ancient Egyptians appears to be the fantastic sport of ingenious inventors, tasking their utmost skill for artistic concealment or ludicrous perversion. In the days of Pharaonic glory, however, this was as necessary a part of the education of the prince, the priest, and the scholar, as any of the varied branches of modern science that now engage our philosophers, or occupy the time of our schools. The employment of symbols is so common with us, at this day, that few pause to inquire their meaning. The statue that crowns your court-house cupola, a copy merely of the judicial emblem suspended on the neck of the Egyptian

functionary, before the time of Moses, elicits scarce a passing glance of attention; the sacred cross surmounting the lofty spire that towers above the sanctuary, or flashing out its consoling teachings from the gems that sparkle on the breast of beauty, speaks its familiar doctrines even to the eye of childhood; the plain gold ring, mingling its mild lustre with the jewels of imperial magnificence, or feebly glimmering within the walls of the peasant's hovel, breathes alike to the heart of man of that home 'which plighted love endears;' the star spangled banner, floating on the breeze, reminds the wandering citizen of the land of his allegiance, and thunders forth in its fluttering folds the story of a nation's grandeur and a nation's power. The symbols of ancient civilization were not less trumpet-tongued than these, whose familiar use excite no surprise and arouse no inquiry. Here, in that remote and undefinable period to which we refer the invention of symbolic writing, Freemasonry dates its origin."

These astounding and overwhelming truths, brought to light by the deep researches of our eloquent and learned brothers, correspond exactly with the statements given to the world by all modern travelers among the ruins of Egypt, who all agree in asserting that on the Egyptian monuments are found the all-seeing Eye, the Globe, the Net Work, the Lily Work, the Pomegranate, the Beehive, the Trowel, the Square, the Plummet, the Level, the Triangle, and many other Masonic emblems of equal importance to the craft. Scarcely twenty years have elapsed since scientific research has demonstrated these to be Masonic Emblems, the ancient and only signification.

R. S. Giddon, Esq., in an address before the Lowell Institute, 1853, witnessed in the presence of Chancellor Walworth, late Grand Master of the State of New York, to the correctness of these allusions.

If these statements be true, and we have no reason to doubt them, how much the world is indebted to Masonry for preserving many of the arts and sciences, morals and

religion, and rescued from oblivion—from those dark and forgotton ages of the world's history, where all knowledge of the true God was lost, and the nations of the earth sunk in heathenism and idolatry—will never be known until the great drama of human life is wound up.

HOW MANY OF THESE ANCIENT PYRAMIDS—SOME BUILT BEFORE THE FLOOD, AND SOME SINCE—HAVE BEEN DISCOVERED.

Gillar quoted in the Cyclopedia, p. 264, says the sites of one hundred and ninety-six pyramids in all, have been discovered, and on page 281 he continues, I was struck, on approaching these immense ruins which were everywhere exhibited to my gaze. I wandered from court to court, from temple to temple, from one chamber to another in this rapid survey. I counted eight temples, or sanctuaries, or sanctorums—the fraternity of the present day term them sanctum sanctorums—forty-one chambers, twenty-four courts, and three galleries. Carefully studying the distribution of these edifices around me, I came to the conclusion that they formerly belonged to a college—or a Masonic Lodge— of that day, for it is well known that all the arts and sciences were studied in secret, and the student passed through a regular initiation, and was bound by the most solemn obligations never to divulge to the vulgar what he had learned; and on page 282, this celebrated traveler continues, the style and ornaments are purely Egyptian, and in lower Nubia, everything goes to prove that the vast ruins of Mount Barkel are the city Napala, the ancient capital of Etheopia—a name familiar to every Master Mason —of which the ancient pyramids of Noouri were the Necropolis.

These astounding truths, and a thousand others of a like forcible import, coincide exactly with the researches of modern explorers, who have discovered and brought to light many things of incalculable benefit to our race, and it is impossible for us, after so many incontestable

evidences before our eyes, to believe that our ancient brethren were operative masons only, merely working in brick, mortar and stone, without any secret symbolical meaning of those profound mysteries which has engaged the study and research of the mightiest intellects the world ever saw. Those moss grown monuments, lifting their hoary heads to the clouds, with a fame of more than forty centuries upon their brows, seem to tell a very different story, and there comes up a hollow voice from those gloomy sepulchers, startling as real life, which thrills upon every soul, and speaks to the living in language that cannot be misunderstood, Here repose the ashes of a Free and Accepted Mason—we know not they were called by that name in this early age, but their principles and their practices were the same—and there the remains of their mighty king, Pho, their Grand Master, whose kingdom, power and influence are unrecorded among the nations of the earth, are forever overwhelmed in the mysteries of the past. But the Masonic explorer has discovered, amid those hoary relics of antiquity, the existence of the craft, which is as clear to his mind as the sunlight from heaven. In one of those three thousand rooms mentioned by Goodrich, as quoted above, is it too much to say, was their Grand Lodge hall, embellished with the most exquisite and splendid Masonic engravings the world ever saw, geometry, astronomy, the twelve signs of the zodiac, already mentioned; is it too much to say that here, too, was the holy altar, where our ancient brethren kneeled and prayed, and offered their devotions to the ever-living God. The wonderful and mysterious revelations modern explorers have made from this great book of the dead, which had slept for ages in undisturbed repose, demonstrate to our mind, without the shadow of a doubt, that those hidden mysteries, purely of a Masonic character, point us to a period long before the flood. On many of these hoary relics of the past were strange and mysterious symbols and hieroglyphics and not a man living, we are told, could decipher and explain in all

their relative bearings, but a Mason in the higher degrees, and even he is not permitted to,make disclosures of all he has seen, to the world. He could say the point within a circle, according to the symbolic language of the ancient Egyptians, invariably means the Deity surrounded by eternity. He could say the globe was an emblem of the supreme and everlasting God, and many others the Masonic explorer has discovered have a higher, more important and more significant meaning than has been given in our modern manuals, but all this would be unmeaning and unintelligible to those incapable of understanding their mysterious connection of the past, present and the future; and it is remarkable that the same symbolical language, inculcating the same moral and religious truths, were used by our ancient brethren, the prophets, wise men and philosophers, more than four thousand years ago; and many of these emblems and hieroglyphics have recently been discovered upon nearly all the Egyptian monuments and pyramids, and some of them certainly must have been built before the flood. We have no new method of instruction, but adhere to the original practice of communicating knowledge upon great events by the use of ancient terms peculiar to ourselves.

HOW MANY MEN WERE EMPLOYED IN ERECTING ONE OF THESE PYRAMIDS?

Pliny, in his works of Antiquity, b. 1, chap. 12, p. 36, says: There were one hundred and sixty thousand men employed for twenty years in building one pyramid. The object of these erections, besides inculcating moral and religious instruction, evidently was to perpetuate the memory of their kings, and to our ancient brethren was intrusted the learning of the world. Bro. Mackey, in his Lexicon of Free Masonry, p. 122-28, where this subject is much enlarged and clearly defined, says: The priesthood of Egypt constituted a sacred cast, in whom the sacerdotal functions were hereditary; they assumed also, an important part in the government, and the kings

of Egypt were but the first subjects of the priests; they had originally organized, and continued to control the ceremonies of initiation; their doctrines were of two kinds, exoteric or public, which were communicated to the public multitude, and esoteric or secret, which were revealed only to the chosen few, and to attain them it was necessary to pass through initiation. This whole ceremony agrees almost exactly with modern practice in all our lodges. Their obligations were severe, promising never to reveal to any of the uninitiated the things that they should see in this sanctuary, nor any of the knowledge that should be communicated to those having undergone this formality, the Neophyte was introduced into the most secret part of the sacred edifice, where a priest instructed him in the application of their symbols and the doctrine of their mysteries; he was then publicly announced, amid the rejoicings of the multitude, as an initiated, and thus terminated the ceremonies of initiation into the mysteries of Isis, which was the first degree of the Egyptian rites.

The second degree was celebrated at the summer solstice, and at nights, and the candidate was prepared by the usual fastings and purifications, and that no one was permitted to partake of them unless he had been previously initiated into the mysteries of Isis. The mysteries of Osires formed the third degree, or summit of Egyptian initiation.

The secret doctrine of the Egyptian rites related to the Gods, the creation, and government of the world, and the nature and condition of the human soul. In these initiations, says Dr. Oliver, they informed the candidates that their mysteries were received from Adam, Seth and Enoch, and they called the perfectly initiated Al-am-jah, from the name of their Deity. Secrecy was principally inculcated, and all their lessons were taught by symbols, and many of them have been preserved and recently brought to light amid the ruins of Egypt. The uninitiated and vulgar dared not penetrate the mysteries of human knowledge. Can there remain a doubt

that our ancient brethren were the principal architects and builders of those stupendous works of art and magnificence which have outlived everything else in the world? The conclusion to our mind is as irresistible as the laws of light that the mysteries and ceremonies of the order originated in Egypt more than two thousand years before building the temple on Mount Moriah. And if this is not, what is, meant by all of our manuals in asserting that the order has existed from "time immemorial." We know not what they mean. From the best authentic records, our ancient brethren, as skillful workmen, belonging to this mysterious and wonderful association, traveled into Greece, Rome, Syria, Persia, India and many other countries, by the name of the Dionysian or Parnesian mysteries; hence, the unparalleled success and wonderful triumphs of the order. Throughout the world, wherever civilization has gained a foothold amongst the nations of the earth, or human beings marked the soil, our ancient brethren are silently and efficiently at work puon the great trestle-board of human life, strictly adhering to, and never departing from, the landmarks of our forefathers, admitting no new theory, and suffering no innovation to mar the progress of their work. If a grand or subordinate lodge should knowingly or willfully depart from the instructions they have received from the most ancient times, carefully guarded and handed down to us with such scrupulous care, they would cease to exist, and not be recognized by the fraternity in any part of the world. But we cannot dwell upon the hoary relics of antiquity, and trace the footsteps of the order through those mouldering ruins of forgotten ages, which carry us back upon the stream of time more than four thousand years ago, when the different orders in architecture rose in their magnificence and grandeur, unparalleled in the history of the world. Though we cannot dwell upon the mighty achievements of the order in those forgotten ages, yet it is pleasing to reflect that we are the regular descendants of, and intimately connected with, those mighty spirits that once

ruled over and held the destinies of the world, exerting a moral power among the nations of the earth, unsurpassed and unequaled in her objects, in her interests, and in her triumphs. Masonry was present when the foundations of those mighty fabrics were laid, assisted in their construction, saw their completion, rising in unparalled grandeur and glory. She has seen the beginning and the end of the mightiest monarchies of the earth, over which the oblivion of interminable ages has rolled its ceaseless tide. She has seen the firm foundation of empires overturned, and whole nations go down in a day, their grandeur and glory departed forever, but has remained firm and unmoved amid those warring elements that have rocked the world to its center, and will stand, based upon the rock of ages, until the last shock of time shall overthrow the universe. Then her faith will be lost in light, hope end in fruition; then her anthems of glory will roll over the universal wreck, and she be admitted into the grand lodge above. We have traced, though feebly, the footsteps of the order through the mouldering ruins of the past; we have seen her light blaze and flash out upon the proudest monuments of Egyptian glory, unsurpassed in magnificence and grandeur by anything the ingenuity or art of man has ever accomplished. Her hallowed light, it is true, glimmered but faintly at times through those dark ages; at others, shone with a clearer and brighter effulgence, until it burst forth in all its meridian splendor upon the consecrated heights of Mount Moriah. Those marble monuments on the banks of the Nile, looming up in sullen grandeur to the clouds, will crumble into ruins, but the words of our forefathers, who aided in their construction will live in the hearts of the fraternity forever. Upon all these hoary relics of antiquity, of unrecorded grandeur, the symbols of the order, as has been remarked, meet the inquiring gaze of the traveler, and chronicle the history of the world long before the flood, which forever would have slept amid the dust and gloom of ages, had it not been for scientific research putting forth

all her energies, triumphing over every difficulty, and has demonstrated and given to the world the following language of symbolism, the only medium of instruction in the first ages of our race.

Masonry, true to herself and the great mission she has to fill, has descended deep into the bowels of the earth, and in her untiring research has discovered and brought to light from these gloomy and hidden recesses, many things of inestimable benefit to our race, without which connecting links, the past, the present and the future, to the fraternity would be incomplete. But modern research has thrown a blaze of hallowed light over the world, and by its effulgence and increasing brightness, the order understands distinctly the mysterious relation she sustains to all that is great, grand or glorious in science, morals and religion. The dust of ages has been removed, the long sleep of death, in her unbroken and dreamless slumbers, has been disturbed, those vast cemeteries of the forgotten dead have been opened, and our ancient brethren forgotten and unrecorded for ages, had slept, and the waves of oblivion had rolled over them; but waked as by an impulse from the Almighty from their dreamless slumbers, have suddenly started into life, if not in person, yet in thought, and deed, conversing in the same symbolic language as we do to day, teaching us to observe all things, whatsoever they have commanded us and hold fast the traditions of our forefathers, which have been kept secret from the foundation of the world; but it may be said these modern explorers might have erred as to the true Masonic meaning of those symbols, emblems and hieroglyhhics found in the halls and palaces of the mighty dead in the first ages of the world; this, to the writer appears impossible; suppose the Grand Lodge of the State of New York should go down with an earthquake to-night. and in five or six thousands years after this should be found our carpet, tools, emblems, symbols and hieroglyphics, could the mason, in that far distant future, and there will be masons living at that time, doubt, even for a

moment, that the fraternity existed at this day, and if he was well posted in geography and ancient history, he could put his finger on the place, and say, here in the city of New York, was held the Grand Lodge of Free and Accepted Masons, that here our ancient brethren rose, labored and flourished, until in that mysterious brotherhood, known only to the craft; that here repose the ashes of those mighty dead, whose earthly lodge for ages has been closed, whose energetic and triumphant spirits, while living, held such a controlling power over the destinies of the order, that here are the jewels and regalia—the principal jewels of the order have always been the same—of their Grand Masters and subordinate officers, sparkling in the sun-light and emblazoned in letters of gold upon the breasts of those who wore them, that here the J.W. in the S., the S.W. in the West and the W.M. in the East, went down standing firmly at their posts engulphed in one common ruin; that here is their altar that so often witnessed the devotions of humble and contrite spirits; that here were our ancient brothers seated around the lodge, listening with profound care and deep attention to the instruction of ancient Masonry, which taught them all that is valuable in this world, or that which is to come. If all these could be found and brought to light, amid the slumbering dead and ruins of six thousand years, would it be possible, for the well informed Mason, to doubt of the existence of the order at this time? and yet the evidence, to our mind, is equally clear and conclusive, that the fraternity, in some such, organized form, existed long before the flood, and from that far distant past, through a succession of ages, have been transmitted, unimpaired, the most valuable tenets of the order.

But there were others who acted a conspicuous part upon the great theatre of life before the flood, intimately connected with the thread of our narrative, we would not omit to mention.

CHAPTER IV.

Enoch an eminent Mason—Tradition of—Bro. Mackey's opinion—Enoch on Mount Moriah erects two pillars—Entrusts the government of Freemasonry to Lamech—Tradition more reliable than history—Masonry contains mysteries; it cannot be from God, it is said.

ENOCH AN EMINENT MASON.

He was the son of Jared and the father of Methuselah, born in the year of the world 622, 1,034 years before the flood, 3,382 years before Christ—see Josephus, index, p. 643—and 5,242 years ago. Bro. Mackey, in his Lexicon of Freemasonry, p. 137, says: According to our traditions, Enoch was a very eminent Freemason, and a conservative of the true name of God, which was subsequently lost, even among his favorite people, the Jews. This, brethren, is high authority, and our learned brother, whose deep research into the antiquity of the order is unsurpassed by any Masonic writer of this or any other age, would not hazard an opinion, and give it to the world, without some reliable data to draw these conclusions from. Bro. Scott, Grand Master of Mississippi, in his analogy of ancient Craft Masonry, p. 250, says, that Masonic tradition informs us, that Enoch stood, in his day, on the very ground on which that famous temple was built, and this was more than two thousand years before Solomon's day; that he had been entertained there with some remarkable visions, and was wonderfully favored on that holy spot with manifestations of the Shekinah. These overwhelming truths, and many parts of his history, have been effectually preserved to the Masonic world; these traditions are not only curious, continues this celebrated writer, but valuable to the craft, as they serve to illustrate the principles of the order. Enoch was at the head of the Patriarchial dispensation, Moses of the Law, Elijah of the Prophets, and our

Saviour of the Gospel. Enoch was a mysterious man, of the longest longevity, he had been made acquainted with the ineffable name of the Almighty—not an order in existence can form any conception of this name, but a Mason—He knew the Lord for he had walked with Him. And on page 25, he says, this name is enrolled in the archives of the order, his memory has a niche in our temple; we may look back nearly a thousand years before the flood, and we cannot refrain from quoting the beautiful and sublime language of brother Scott, in reference to this wonderful man of God; and in the eye of imagination, behold the ascending Patriarch, a bright cloud is beneath his feet, a glorious canopy is above him, his eye of faith was even then fixed upon that beautiful star—the star in the East, is well understood by the Knights of the Red Cross—in the East, which afterwards shown in Bethlehem; on, and on he went, higher, and higher he ascended until he reached the land of life and light eternal, and the mysterious cloud, which bore him higher, threw its golden shadow upon the earth and covered all ages. But we cannot go the way Enoch did, with us, the dust of the sepulchre before the resurrection; darkness before light, death before the life to come, the night of the grave before an eternal day. But the christian Mason may gaze on the shining heavens, which the Patriarch mounted, and ponder upon that which was adumbrated when he set his foot upon the battlements of the upper world, of redemption and immortality. In the history of Enoch, this eminently pious brother, says Dr. Oliver, b. 2, p. 128, we find events which have excited the astonishment of all mankind, and traditions of his superior qualifications exist in most of the eastern nations. He is the reputed inventor of alphabetical characters, and is said to have had a perfect knowledge of the seven liberal arts and sciences; indeed, many excellencies have been attributed to Enoch which appear extraordinary at so early a period, and can be accounted for on no other principle than the inspiration of the Most High. We are favored by St.

Jude with a record of his prophetical endowments; he lived a pious life apart from those even of his own race who wavered in their allegiance to their Maker. Our traditions state that, in the solitude he had chosen, on Mount Moriah, that he might be more at liberty to indulge in holy communings and pious meditations, he was favored with a celestial vision of the Logos, or Shekinah, or word of God. In this vision man's apostacy and punishment were revealed to him in a scenic display of the events which should precede the universal destruction by means of water and fire. A change came over the spirit of his dream, he fancied himself plunged into the bowels of the earth, descended perpendicularly through a series of arched caverns and hollow vaults, surrounded by apertures which were secured under coverings of stone, to the mystical number nine. He saw shining amidst the darkness, in brilliant contractions of light, certain mystical characters, which are denominated in a Masonic lodge by an equilateral triangle, a circle and a cube, inscribed on a triangular plate of gold encased with precious stones, and lying on a pedestal of white marble. While contemplating the sacred inscription with reverence, he was overpowered by the intensity of his feelings, and in the midst of his anxiety he awoke. In commemoration of this supernatural event, which he truly conceived was vouchsafed to him as a Divine communication, as a means of preserving the arts and sciences and other ineffable mysteries, when the world should be destroyed, a vault nearly one hundred feet in depth, with the assistance of Jared and Methuselah, who, however, were unacquainted with his motives, constructed a subterranean temple in the bowels of Mount Calvary—Calvary, Mount Moriah, and Mount Zion, are different peaks of the same mountain,—situated perpendicularly beneath each other, and communicating by small apertures left in the floor of each consecutive cavern. He then made a plate of gold of a triangular form, each side being eighteen inches long, and enriching it with precious stones in imitation

of the plates which he beheld in his dream. He erected the whole on an agate stone of great brilliancy and beauty, and engraved upon it those ineffable characters which all Royal Arch Masons know. He placed it with Solomon's prayer, in the lowest vault, on a pedestal of white oriental porphery. The uppermost aperture was so carefully secured that it could not be discovered. Thus the nine arches being completed and the entrance from human observation secure, the treasure they contained were a profound secret, and Enoch himself was prohibited from entering the sanctum more frequently than once in a year. It was, continues Dr. Oliver, b. 2, p. 130, the contemplation of this divine mystery and his own privileges as the chosen servant of the Almighty that kept his own heart right in the light of God amidst the general depravity of mankind, and procured for him the singular falsity of being translated to Heaven without the bitterness of death. Before he was translated he became conscious that the sins of men would excite the Divine indignation, and meet a signal punishment. Alarmed, therefore, lest a knowledge of the arts and sciences should be lost amidst the universal wreck, and the secrets of the ninth arch overwhelmed and forever hid from human observation, he erected two pillars, the one of cast brass—did not Seth erect two pillars for the same purpose, nearly a thousand years before Enoch's time?—on which he inscribed the history of creation, the elementary principles of the liberal arts and of speculative Freemasonry, so far as its details were known and practiced; the other of marble, covered with heiroglyphical characters, importing that near the spot where they stood a precious treasure was concealed in a subterranean depository, dedicated to the Most High, which wisdom alone would be capable of discovering. The former pillar, he rightly conjectured, would stand the effects of a destruction by water, and the latter by fire. Having accomplished this great undertaking, Enoch prepared for his departure from a world so unworthy of his virtues. He assembled his family and tribes on the moun-

tain of Moriah; he then, says Dr. Oliver, b. 2, p. 13, 17, placed the government of Freemasonry in the hands of his grand-son, Lamech, and received the reward of his fidelity, by being removed at once into the realms of everlasting light. Lamech, the Grand Master, was equally unable to work a salutary reform in the corupted manners of the world, and therefore resigned his office into the hands of Noah—although a preacher of righteousness, attempted in vain to restore the purity of his race. In reverting to the occurences which are said to have taken place on Mount Moriah before the flood, says Dr. Oliver, b. 2, p. 131, I must be permitted to observe, that should the statement fail to be borne out by the testimony of holy writ, they must not be attributed either to my invention or credulity, because, while tracing Freemasonry through all its ramifications, I am bound to record its traditions faithfully. The legend of Enoch was published in Webbs Monitor, under the sanction of the grand lodge of the United States, some years since. Thus in Jonathan Targum on Genesis we find Enoch termed the great Scribe. Eupolenus says, p. 8, that Enoch was instructed in all things, letters, of course, included. Barhebreeas affirms that he was the first who invented books, and different sorts of writing. The Greek Christians, and all Arabian writers, according to Acularaguis, he supposed Enoch to be the first Egyptian Hermes; and Bidavi, a learned Arabian translator on the Koran, cited by Hotinger, says: He was the first Calographer profoundly versed in astronomy and arithmetic. Aben Walsh introduces the alphabet of Enoch, and asserts that it was communicated by the angel Gabriel, while St. Augustine acknowledged that Enoch wrote a book of prophecy; and Tertulian contends that it ought to be received into the Sacred Canon.

Bro. Goodwin, of Tarenton, in his essay on the connection between speculative and operative Masonry, quoted in the Free Masons' *Quarterly Review*, p. 285, says: It not only appears probable that Enoch introduced the speculative principles into the Masonic creed,

but that he originated its exclusive character; it also appears evident that the object that demanded the utmost exertion of our ancient brethren, was that of illiciting truth and knowledge, and propagating their beauties and advantages, where ignorance and idolatry held their prejudiced sway, and preparing the rough and unpolished mind for the reception of those seeds of genuine truth and science. In the infancy of the world, God was more sensibly present than he now is—the Jews say the Shekinah was always seen on Mount Moriah before the destruction of their temple—often appearing to mankind by angels, dreams and wonders, that his creatures might see, worship and adore him—see the Prophets, and the Holy Bible. Arch-Bishop Torison, in his work on idolatry, p. 323, says: I doubt not, that God vouchsafed to men, many other appearances of his glorious Shekinah besides those granted to Adam, Abel, Seth, Enoch, Noah, and many others, and this is confirmed by the Holy Bible, as well as all ancient writers. Our traditions, says Dr. Oliver, b. 2. p. 135, note 25, that when Enoch was invested with the character of a prophet, the Masonic Stone of foundation was intrusted to his custody, and as the world increased in wickedness, this pious man, fearing lest the treasure should be wrested from him by force, secreted it in the bowels of the earth, within that famous subterranean temple which he constructed on Mount Moriah, in full assurance that it would remain there until discovered by some favorite of Heaven.

No truth that has ever come down to the world is susceptible of a clearer demonstration, that pillars formed the earliest tablets of which we have any account, on which inscriptions were written. The pillars of Seth, in the land of Sirad, Upper Egypt; those of Enoch on Mount Calvary; and those on which astronomical calculations were made in the plains of Shinar, and many others, are sufficient to show the universal practice of the world at that early age. The Arabs have a similar practice, but it is applied to the pyramids. Dr. Oliver. b. 2, p. 138, note 44, says: Saurid Eben Salhouk reign-

ed over Egypt three thousand years before the flood, of which event he had notice in a dream, he saw a great convulsion in the earth, and to prepare for some terrible events, he erected pyramids, in which he placed records of the science of arithmetic, geometry and astronomy. Here, says the legend, were preserved the stores of science and knowledge, and hence they were disseminated among mankind after the deluge. The Rev. Dr. also informs us, b. 2, p. 139, note 48, our traditions say that the pillars of Enoch had frequently attracted the attention of Noah, who determined to explore the adjacent eminence of Calvary—a peak of Mount Moriah, about a half a mile from Jerusalem—because their shadows, at the rising of the sun, pointed to that mountain, in the hope that something of importance might there be concealed. The search was successful: he found there the perpendicular tier of caverns, and, not comprehending the depositions, he merely removed the stone of foundation and placed it in the ark as a convenient altar for sacrifice. Should the evidence from the candid and most eminent Masonic writers in the world, in reference to the traditions of Enoch, be rejected because they are not recorded on the pages of inspiration, this would not prove them to be falsehoods, it would only show the tendency of our race to disbelieve what they cannot understand. On the same principle, the improvements of the age, the literature, arts and sciences of the world, even geometry and astronomy are untrue, and would be unknown, because they are nowhere taught as a practical science in the Holy Bible, though they are alluded to, as general laws, by which the Deity governs the Universe. Can we understand the visions and dreams of the Prophets, the book of Revelations and many others, if you cannot, why not reject them? Besides the same reasoning would apply to us; we cannot believe we exist, our humble names have never found a place in history or revelation either, therefore it is not true that we exist, or have any being at all. But, notwithstanding this false reasoning, we shall go down to

the world in the same way that our ancestors reached us by traditions. A heap of stone, a marble monument, will tell the simple story of our lives, and this method of instruction will continue, until the race to which we belong becomes extinct; and this is exactly the method by which the most ancient Masonic records were preserved, and tradition, true to her trust, has faithfully transmitted them to future ages, and it is impossible for us to be mistaken, or misunderstand the true meaning of her symbolical language, any more than the scholar can forget the letters of the alphabet, or even his own name, which were both taught us, by traditions and oral communication. From the researches the author has been enabled to make, into the traditions and records of ancient times, he has irresistably come to the conclusion that Enoch, more than a thousand years before the flood, originated and practiced speculative Free Masonry, that he inscribed his wonderful discoveries upon those mysterious pillars and concealed the whole under those nine arches already mentioned, to save them from the flood, is equally clear; not a man living could decipher those mysterious relations to the past, present and the future, but a Mason.

And if this is not speculative Masonry, the writer acknowledges that he does not know what it is; and if Enoch did not practice the mysteries of the art, known only to the craft, why is he so often alluded to by Masonic writers, as an eminent Mason? why confuse the reader with things unreal and untrue? it will not do to say that there were some traits of his character that in modern times, Masonry has modeled into system, any more than to affirm our Saviour possessed the elements of a good man, but was not a christian. The Free Masons' *Quarterly Review*, vol. 9, p. 28, says, Masonic tradition informs us of a cabalistic book of Raziel; now the word Raziel, divided into two parts producel Raizel, that is to say, the Divine mysteries. This book informs us that Adam was the first to receive those Divine mysteries, when afterwards driven out of paradise he

communicated them to his son Seth, and Seth to Enoch, he to Methuselah, he to Lamech, he to Noah, he to Shem, he to Abraham, he to Moses, and Moses to Joshua, he to the Elders, they to the Priests and Prophets, and from one generation to another down to the days of Solomon. In this book is also found the sign of distress known only to Masons, with very little difference between it and Free Masonry of the present day. The Deity might have produced all the astonishing events of time in an instant, as well as in six days or six thousand years; but Infinite wisdom has adopted a different course, he has communicated his ineffable mysteries to a chosen few, who were to be the faithful representatives of his name and uncreated glory through all coming time. The most profound system of science, morals and religion could only be understood by signs, symbols, emblems and hierog'yphics, and these not unfrequently appeared in the early ages of the world, of a character the most awfully grand, sublime and terrific; sometimes in clouds, earthquakes, thunder, fire, storms and tempests, at others by a small still voice of the breathings of the spirit upon the soul, calling into lively exercise its loftiest aspirations in adoration and praise to the ever living God. Enoch was a prophet, highly favored of God, received those visible manifestations of the power, majesty and grandeur of the Eternal One with reverential awe and religious ceremony, and taught by the Almighty himself, carefully to conceal from the eyes of the vulgar and profane, the sublime mysteries committed to his care. He engraved them upon marble and brass pillars, deposited them one hundred feet deep on Mount Calvary, to guard against the rising flood that would soon sweep over the world, entombing everything that had life in one common grave, but Noah and his family. It was for this purpose, Enoch was directed by the Almighty to be thus careful and cautious in concealing those Divine mysteries from a profane and idolatrous world, more than a thousand years before the flood, and they were discovered and brought to light by Masons

nearly two thousand years afterwards. This is most remarkable, but no less so than true.

Solomon—no one doubts of Solomon being a Mason—under the immediate inspiration of the Almighty, discovered the nine arches of Enoch, and read correctly their mysterious inscriptions, of such invaluable benefits to our race, which will be referred to hereafter, when we come to speak of the building of the temple; but go where you will, the same mysterious symbols and emblems meet the eye, that attracted the gaze of the three Grand Masters at Jerusalem, subject to the same unalterable laws of interpretation; having but one object in view, the glory of God and the good of his creatures, invariably referring to the most wonderful events that had ever transpired in the history of our world. It will be remembered that Enoch lived at a period when language, except to the few, was imperfect, the art of printing unknown, and nearly three thousand years before a single word of the law was written by Moses; and that a pure and holy spirit, as far as we know, cannot convey his thoughts to finite creatures in any other way than by symbols, emblems, or something of the kind. At all events, this was the only method, in the first ages of the world, that the Deity employed in communicating moral and religious instruction upon the most momentous subjects that ever engaged the attention of man. Refering to the unknown past, when light first dawned upon our world, and the great future, when all earthly labors will close, for this purpose the prophets and wise men were early called into being, who have faithfully acted their part upon the great theatre of life, and left to us, their regular descendants, an inheritance of which they were so richly endowed, with a positive injunction that we should inflexibly adhere to, and in all things be governed by, these ancient landmarks of our faith. For this purpose they were so impressively kept alive amid the dark ages, where the light of Heaven was nearly extinguished, and the nations of the earth had become idolators, these astounding realities have traveled steadily

down the stream of time amid the convulsion of the world, unimpaired to the present day, with a degree of truthfulness no other institution ever possessed, and it was impossible for the masses of the people then, as now, to understand their sublime and holy teachings. What idea can a stupid, ignorant person have of geometry, astronomy, the laws of nature, the motion of the heavenly bodies, the order, harmony, and government of the world? What conception can he have of the most profound and sublime science ever communicated by an infinitely wise and Holy Being to our fallen world? Can he understand our mysterious language, or practice it if he could? This would be perfectly beyond his conception or the utmost stretch of his intellect to conceive. Hence the Deity saw fit to adopt this rule of interpretation when all other methods would fail, and it was to keep alive the knowledge of the true God and the reverence due to His name, that our forefathers never for a single moment lost sight of this object from the creation of the world to the present, because they were enstamped upon the memory by the finger of the Almighty, in such a way that they could not fade or be obliterated. Let it be remembered this knowledge of Heavenly and Divine things, in the early ages of the world's history, was confined to the few taught in secret, and often under the most solemn obligations never to reveal it to any who were incapacitated to appreciate its real value. Plato says, give not holy things to unholy persons—Plato was a Mason, initiated into its mysteries, says Dr. Oliver, by Jeremiah the Prophet—and the Bible tells us, cast not your pearls before swine, lest they turn and rend you.

IS TRADITION OR ORAL COMMUNICATION MORE RELIABLE THAN HISTORY?

In many instances it is. The historian is not unfrequently partial, garbling or concealing the truth, and absolutely impose upon the credulity of the world by their falsehoods and misrepresentations. This is imput-

ed either to ignorance, or a direct intention to deceive. Where there is no written language until years after the events, tradition furnishes the historian with the facts and enters more minutely into details of the great events that have transpired. The Chinese have a tradition that the world has existed millions of years, and all the historians on earth, contradicting this belief, would have no effect, and it is impossible to convince them otherwise. Let the historian give a detailed account of the antiquity of that wonderful people and it would be a complete failure, because he could have no other data than their traditions; and if he deviated from them it would be a falsehood. But, fortunately for us, the Holy Bible, the most ancient and authentic record in the world, agrees exactly with our traditions before the flood. And Moses, in giving a history of those events, in many instances has reiterated the very words we use in our lodges to-day. Some of the Indian tribes of North America can relate events that have occurred before this continent was discovered. They obtained this knowledge in the same way that Masons have of those wonderful events that have transpired in the early ages of the world, by oral communication kept alive by heaps of stone, marble monuments, pillars, and mysterious inscriptions, thousands of years before there was any written law, and it is impossible to convince the fraternity that they did not transpire as our legends state, because they are fully corroborated by the sacred historian, and such has been the truthfulness and accuracy in detail, and so fully established by the Mosaic account of creation, the fall of man, the death of the body and the immortality of the soul, the conclusion is as irresistible as the laws of light, that our legends and traditions are all true, so far as they relate to the elementary principles of our faith, and have been embodied into our work from the unknown periods of antiquity. No history of the order thus traces further back, or can be more truthful, than our traditions and land-marks; because this is the only foundation from which an ancient and

correct history can be written, and no historian of any note would hazard his reputation as a Masonic writer to pursue any other course. The ancient legends of the fraternity, principally sustained by the Holy Bible and the universal belief of all nations, are the materials which form our stately edifice. All others are spurious, and consequently rejected by the grand overseers of our work. It will not do to say our traditions are false; because in their mysterious relations many of them are a profound secret, and the world cannot understand them. But it will be said, Masonry cannot be of a Divine origin, because it includes mysteries. True, the combined intellect of the universe cannot understand or have the faintest conception of the eternity, omniscience, omnipresence and omnipotence of the Deity, except what is revealed in the book of nature and the volume of inspiration. If this is untrue, then the whole system of the Jewish and Christian religion falls, for they both, and the entire world, believe in the existence of God, though they cannot comprehend or explain the sublime mysteries of eternity. Can we have any idea of God the Father, God the Son, and God the Holy Ghost, three persons in one God? And does not the entire Christian world believe this, though it is one of the profoundest mysteries the human mind was ever called upon to contemplate? If this is not true, then there is no religion in our world. Or is the fraternity and the church willing to take sides with the infidel, who has said, the bible is not true, and is not entitled to our belief, because it contains mysteries—where mystery begins, religion ends? If this hypothesis is true, then where life begins, existence ends. Millions of worlds that roll through vast expanse are all mysterious and perfectly incomprehensible to finite minds, therefore they do not exist. This course of reasoning would prove that there is no religion, and no God, as far as we know. But do we not believe in the Son of God, before he left his home in heaven, being equal with the Father in his eternity, omnipotence, omniscience, omnipresence, his miraculous conception, life, miracles, death and res-

urrection, and many other events recorded in the Holy Bible of astounding, incomprehensible, and overwhelming truths? The Jew and the Christian must believe these, or their foundation gives way, and the whole fabric falls. Bro. Scott, in his Analogy of Freemasonry with natural and revealed religion, p. 9, says of the book of Revelations: This figurative language has never been understood, for it contains the profoundest mysteries. And does not every Christian coincide with this statement? And the apostle, in writing to the Corinthians, 1 Cor., 2–10, says: But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God. And stewards of the mystery of God. 1 Cor., 4: 1. This eminent apostle frequently spoke as though he thought he understood all mysteries and all knowledge, in writing to the Collosians, 1, 26, 27, says, we speak even the mysteries, which had been hid from ages, and from generations, but now is made manifest to his saints, to whom God would make known what is the rules of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory. He will seek out the secret of grave sentences and be conversant in dark parables; our Saviour frequently adopted the same ancient and mysterious form of expression. All these things spake Jesus unto the multitude in parables—parables, emblems and metaphors in the Holy Scriptures are frequently the same—and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophets, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world. Math. 13, 34, 35.

Nothing, says Horn in his introduction of the Holy Scriptures, quoted by Bro. Scott in the Anology, p. 232,

233, is so mysterious as the eternity and self existence of God, and yet to believe that God exists is the foundation of all religion; above our reason, the attributes of the Deity unquestionably are, for who can conceive what eternity is, a duration without succession of parts of time; how, indeed, can finite capacities like ours, comprehend an infinite being, which Heaven, and Heavens of Heaven cannot contain? Great was the mystery of Godliness; God was manifest in the flesh, (Paul) this stands supreme as the mystery of all mysteries; those and a thousand other incontestible evidences are sufficient to show we are under the absolute necessity of believing what we cannot understand.

But, is Masonry so singular and diverse from the church, when they both believe the same things, but it will be said the mysteries of the Holy Bible are a revelation from God: true, and as such Masonry receives them, as a rule and guide to our faith and practice; never questioning their Divine authority or invalidating their testimony. But how, we ask, were these revelations understood by the world, nearly three thousand years before they were written, by tradition, the most faithful chronicle and true record of the age. That the order has existed from time immemorial, is not introduced here to immerse the ignorant or excite the attention of the thoughtless, but is a sober reality. A few of the most eminent Masonic writers in the world can only be mentioned in confirmation of this remark, Rev. Geo. Oliver, D. D., author of the Historical Landmarks of Free Masonry; Hon. Albert Pike, Past Grand High Priest, of Arkansas; Hon. Giles Funda Yates, Past Grand Commander of the N. S. C. of the 33d; M. W. Wm. S. Rockwell, Grand Master of Georgia; Michael Funnel, L. D., Provincial Grand Master, Ireland; Robert Morris, Antiquary Editor and Grand Lecturer, Kentucky; W. P. Strickland, D. D., Past Deputy Grand High Priest of Ohio; Charles E. Blumenthal, M. D., Past Grand Master of the Knights Templar of Pennsylvania; Hon. Charles Scott, Past Grand Master of Mississippi; Finly

M. King, Senior Grand Warden, New York; Hon. Benjamin B. French, Past Grand Master, Washington, D. C.; Rev. Salem Town, L. L. D., Grand Chaplain of the Royal Arch Chapter, New York; Rev. Aug. E. L. Arnold, Author of the Philosophical History of Free Masonry; Hon. John L. Lewis, jr., Grand Master of New York; John W. Simons, Past Grand Master of the Knights Templar, New York; John Dove, M. D., Grand Secretary of Virginia; O. S. Sulivan, Grand Master of Missouri; Harmon C. Reynolds, Grand Lecturer of Illinois; David Ramsey, L. L. D., Senior Grand Warden of the Grand Lodge, South Carolina; Albert C. Mackey, M. D., Author of Lexicon on Free Masonry; Robt. T. Macoy, Author of our Manuals and many other valuable works.

The testimony of such men, and a thousand others equally eminent, might be quoted, and would be taken in any court on oath, or in Heaven, and they all agree in asserting that the order has existed from time immemorial; that our language is principally symbolical; that the temple was built by Solomon—the glory of the Lord filled the house; that our religion is from God, because it is supported by the Holy Bible. If all of these do not establish the fact that Masonry is of a Divine origin, then there is no class of testimony in our world that can prove anything. It will be remembered by the fraternity that symbolism was the earliest and only records of the first ages of the world; that we are in possession of the same wonderful events, in reference to the Deity and his works, unrecorded, and never would have been known if the order had not existed, is equally true.

CHAPTER V.

Methuselah—Age of—Lamech an Eminent Mason of his day—Dr. Oliver's Opinion.

METHUSELAH.

He was the son of Enoch—nearly all the Masonic writers agree that Enoch was an eminent Mason—born in the year of the world six hundred and eighty-seven, and according to prophecies—see index, p. 643—three thousand three hundred and seventeen years before Christ, five thousand one hundred and seventy-seven years ago. Moses, his historian, says—Gen. 5–27—that Methuselah lived nine hundred and sixty-nine years, and is it possible that Enoch, his father, during all that time, should never have told his son anything of the wonderful discoveries he had made in morals, science and religion, and the laws by which the Deity governs the world; that a deluge of water would sweep over the earth and destroy all things that had life—is it possible that Enoch kept all these things a profound secret from his son, who had already been inspired by the Almighty and warned of the approaching deluge, and directed him to build those Masonic arches and pillars, inscribing upon them those sublime mysteries and the ineffable name of God, that was so miraculously discovered by Solomon, the Hebrew monarch, nearly two thousand years afterwards? If all this were possible it would require a greater amount of evidence to reject it than to believe that he often held a private consultation with his father in reference to the most momentous event that had ever transpired in our world, no less than the destructton of the entire race, (except eight souls.) The fact is, Methuselah was cotemporary with Adam, and understood distinctly what the progenitor of our race meant by those sublime prophecies veiled in allegory and illustrated by symbols which had been entrusted to his

care by his father, Enoch. He must have been profoundly versed in all the symbolical signs and wonders of his day. His great age enabled him to obtain a vast amount of knowledge derived wholly from tradition and oral communication, relating to the great events of the world down to his time, and that his divine mission was to see to it that those sublime mysteries should be transmitted with the most scrupulous care to his children, that his son Lamech, and his grand-son, Noah, might govern themselves accordingly, when the deluge shall come.

Dr. Oliver, b. 1, p. 39, says Methuselah was cotemperary with both Adam and Noah, and it is therefore impossible, he continues, to doubt that the record of facts which ascend in the early ages of the world would be accurately transmitted, for there was only one link between the first and the last man of the old world; and, continues this Rev. Divine, b. 1, p. 49, note 42, this is an important consideration, because a tradition would have little chance of pervertion, by passing through the hands of one single person only, from Adam to Noah. Is it possible Methuselah could be ignorant of what his grand son, Noah, was doing for one hundred and twenty years in building the Ark, and lived until it was finished, probably, with Adam, on Mount Moriah, or in its immediate vicinity, until one thousand six hundred and fifty-six, the same year of the deluge, and died, perhaps, but a few hours before the fountains of the great deep were broken up, and the rains began to descend, and the conclusion, to our mind, is as irresistible as the laws of light, that Masonry existed in some organized form, though it is unknown exactly what it was, more than a thousand years before this time; certain it is that all great events were communicated orally, from one generation to another, preserved and handed down with the most scrupulous care, and this is all, Masonry, the Church or the World, can depend upon, before there was any written language.

Lamech, an eminent Mason of his day, held a prominent place in the history of events, and intimately con-

nected with the thread of our narrative, and to whom a knowledge of the divine mysteries were committed, descending in a direct and uninterrupted line from Adam, without the possibility of changes; he was well acquainted with the history of the world, the great events that had transpired, and saw distinctly what would take place in the overwhelming flood, like a deluge of wrath that was soon to sweep over the world, he understood much of these divine mysteries, which the Holy one had so often communicated to him, taught them by Methuselah, his father, orally, and made him understand distinctly these sublime realities which he had received, and these were to be transmitted through all coming time, in the same way, by signs, symbols and emblems. Lamech was born in the year of the world, eight hundred and seventy-four–Josephus,index, p. 643—and before our Saviour, three thousand one hundred and thirty, and four thousand nine hundred and ninety years ago, and died only five years before the flood, Bible Dictionary, p. 382. Is it possible he should have forgotten or misunderstood what his father, Methuselah, had told him, and failed to communicate this knowledge to his son Noah, especially as the end of all things was drawing nigh, and he beheld with his own eyes the mysteries and wonderful preparation his son was making in the building of the Ark, which was nearly completed? Dr. Oliver b. 2. p. 131, says that Enoch placed the government of Free Masonry in the hands of his grand-son Lamech, and received the reward of his fidelity by being removed at once to the realms of everlasting light. Lamech, the grand master, was equally unable to work a salutary reform in the corrupted manners of the world, and therefore resigned his office into the hands of Noah.

This language of the Rev. Doctor is plain, explicit, and unequivocal. If he had said Lamech had entrusted the sciences of the world to his care, which must faithfully be preserved and transmitted after the flood, to a new race that would rise up and people the earth, that the arts and sciences, and a knowledge of the true God,

must be preserved, notwithstanding the flood, that generations unborn, might know his only true name, worship and adore him as God over all; this would have been all true, and has been demonstrated to the very letter, by the Fraternity in all ages since that awful event, but when the Doctor qualifies the expression by the word Freemasonry, it means something more than a general knowledge of the world's history, though this is a part of Masonry, and held sacred by the fraternity in all ages; yet it is not all that is included in that simple and mysterious word; it is not all we have received and been taught by our forefathers, and which we are to guard with such scrupulous care, through all coming time; but it means the great antiquity of the order which certainly did exist, in some form, before the flood, that an universal Brotherhood was organized, held together by the most sacred and indissoluble ties, peculiar to themselves while at work, and used as signs of recognition when traveling abroad over the earth, after the waters should subside. That there was something more in the term Freemasonry, understood distinctly by Dr. Oliver, which has never met the prying gaze of the world, and will forever baffle the ingenuity of the inquisitive to understand, when he informs us that Lamech was a Freemason, and a grand master of the order; that there was something never understood and practiced by the learned and devoutly pious before the flood, who had been taught of God by the most awful and sublime ceremonies, and impressed upon the mind with a moral power that never could be effaced or forgotten. There was something more in the Freemasonry of this age, when the world was young, than a mere casual glance at the works of creation; these are awfully grand, terrific and overwhelming to the soul, exhibiting the power and majesty of the Supreme Architect of the universe, unfolding the beauty, order and harmony of the world, and the unalterable laws by which all things are controlled, there was something more in the Freemasonry of antediluvian times than a knowledge of the arts and

sciences, geometry and astronomy, these were no secrets, all might understand their principles, if they could, and had intellect enough to comprehend; but the peculiar manner in connecting these sciences with the first great cause, was always taught in secret, and never could be divulged, neither can it be now, though the leading elements of the order have been given to the world; we invite investigation, and welcome its most scrutinizing test. We have already been thrown into the furnace, and no other Order has ever passed, or can ever pass through such an ordeal and live, and we are brighter to-day, from this fiery crucible, hot, seven times hotter than it was wont to be, and we are better prepared than we ever have been as a strong man to run a race. But in the period to which we refer, the world was drowned, and still Masonry lives. And there was a sublime and holy mystery committed to the charge of our forefathers, before the flood, which was never known to the world, and never can be. These Lamech understood distinctly, and taught them carefully, by the most solemn injunctions, to Noah, his son, knowing it was the only way by which a knowledge of the true God could be preserved in the dark and idolatrous ages, that would succeed the destruction of our race by the flood, and this is what Dr. Oliver means by saying Lamech was a Freemason, and all Masonic writers agree that this was primative Masonry in the first ages of the world, by whatever name it might be called. Thus we have briefly and hurriedly followed the light and tread the footsteps of the Order, as held sacred by our forefathers amid the dark and bewildering obscurities of the past, who marched steadily down the stream of time, undismayed by the angry billows that were rising up before them, or the howling tempest raging above them, keeping constantly in view the great object of their mission, of peace on earth and good will to man; believing in the same God, worshiping at the same holy altar, inflexibly adhering to the some mysterious symbolical language which, in a single instance, has never varied by whatever tribe or nation it

might be spoken, acknowledging the full force of miracles and prophecies, often clothed in the most awful and terrific wonders, but always full of meaning of the most momentous kind to the few who could understand what the Deity meant when he spoke to them through the cloud; the storm and the tempest, the effulgent brightness of his glory increasing as his frail creatures approached nearer and nearer to Him, when, if they were duly and truly prepared, they could see the Shekinah and converse with Him face to face, though clouds and darkness are round about His throne. But the idolatry and extreme wickedness of the world called down the vengeance of Heaven, and with one blighting, withering curse, the Almighty swept them from the face of the earth. Still His word and His mysterious name was preserved amid the general wreck, and is known and held sacred by the Fraternity throughout the world.

CHAPTER VI.

Noah—The ark—The flood—The mysteries of Masonry preserved—The flood, when—The ark rests, where.

NOAH—THE ARK—THE FLOOD—THE MYSTERIES OF MASONRY PRESERVED.

Noah was the son of Lamech, born in the year of the world 1056, 2948 years before Christ—see Josephus, Index, p. 643—4808 years ago. To Noah was intrusted a knowledge of the sublime mysteries; and—one of the most remarkable events that has ever transpired in our world—the Deity appeared and informed him, in language that could not be misunderstood, that not a soul of the whole human race should be found alive but himself and family, and directed this God-like man to make all diligence in preparing for this awful calamity. Here this holy man of God stood firmly upon a point between two worlds; the past was receding from his view, with

all of its glory and grandeur, and a boundless, unknown future opening before him. He was to be the progenitor and representative of a new race. The symbolical language, the sublime and holy teachings he had received, together with the occult and mysterious name of the Deity must be preserved and faithfully transmitted to the generations that should come after him, not to vary in a single letter, word or syllable; and that Divine and Holy Being, after giving him this oral instruction, from which he must never depart, left him to his own deep thoughts and profound meditations. But Noah rose immediately and commenced the labors assigned him, with a trust in God and a full assurance that that which was committed to his care would not be lost. And where, we would ask, do the fraternity get their knowledge of those mysterious events that were so miraculously preserved after the flood, and particularly that sacred name of the Deity, if it was not preserved by Noah, and so carefully handed down to his posterity? Certainly, the order has never made or invented anything of the kind. This would sink it to the level of human institutions, which will flourish for a while and soon pass away and be numbered only with the days that have been. But Masonry, in all of her elements, is of a very different character, having God for its author and eternity for its home. As I live, saith the Lord, those who venerate my name shall live also; but if God dies, my brethren, no matter what becomes of us.

THE ARK.

At what particular place it was built, is unknown—neither is it very material—but is used in our lodges for a very important purpose. It was four hundred and fifty feet long, seventy-five wide and forty-five high, made of gopher wood, and lined with pitch, designed to float, not to sail, an oblong square—The brethren will recollect this was the exact model of the Tabernacle and Solomon's Temple, and that Infinite Wisdom designed and constructed each of them. The Bible Dictionary,

p. 63, says: a degree of skill in its construction is an evidence of its Divine origin. After the most accurate computations of those best versed in ship building, it is found that the vessel, in all it known parts and proportions, is in perfect accordance with the received opinions of naval architecture, and there can be no doubt therefore, that the ark was built on strictly scientific principles, and was proportioned with mathematical precision to its contents—see also Gen. 6–16. The truths recorded by the sacred historians in reference to the Ark have never been doubted by the Jewish or Christian Masons. And the fraternity, as far as the author has been enabled to ascertain, look upon this whole scene as a stupendous miracle. The appearance of strange animals, unknown to the inhabitants of the earth in the vicinity of the ark, the elephant, the tiger, the lion, and the lamb, lying down together, waiting with perfect composure until the ark should be finished, and the alarm given that the end of all things was at hand. These, with a thousand other strange and mysterious occurences, made it one of the most awfully sublime and incomprehensible events that has ever transpired in our world. To Noah was intrusted, through a long roll of ages, handed down by tradition, and particularly impressed upon his mind by Lamech, his father, all the sciences, literature, morals and religion that were necessary to people a new race. To him were given the ineffable mysteries of the Divine Being, which had been so signally preserved amid the convulsions of the world, and all the changing vicisitudes of life; and that he was commanded to be faithful and communicate to his sons, Shem, Ham, and Japhet, the Omnific word by which all things were made, when the world they then inhabited would be overwhelmed in ruins, pass away, be forgotten, and the dark waves of oblivion forever roll its death tide of woe over the mighty past. If Noah had been swept away by the deluge, and never transmitted these Divine mysteries to his sons, still they would have been preserved, as they were actually found by Solomon nearly two thousand years after-

wards, inscribed upon the pillars erected by Seth in the land of Sirad, (Upper Egypt), and the nine arches built by Enoch, and the Pyramids which scientific research within a few years has demonstrated them to be Masonic, and some of them, as before remarked, were certainly built before the flood. It would appear the Deity used the utmost cantion to guard against these sublime mysteries being lost. Had it not been for this, the world would have had to commence anew to learn geometry, astronomy, arithmetic, natural and revealed religion, and all the sciences relating to the laws by which the Deity governs the world. What an inestimable treassure was committed to Noah's charge; but he, true to the trust and the God who made him, who had saved him alive, where everything else had perished, communicated his wonderful discovery to his sons. And the fraternity has incontestible evidence that the momentous truths, so dear to every Mason, were faithfully transmitted in some mysterious way, though the exact method is unknown, except it was by tradition and oral communication. And we are the regular descendants and recipients of this inestimable treasure lodged in the repository of faithful breasts. All that Masonry claims in this connection is, we are in possession of the same symbolical language spoken in the early age of the world, and for the same moral and religious purpose, never turning to the right or the left, or deviating in a single letter from the instruction we have received from our forefathers. The study of the landmarks, says Dr. Oliver, b. 1, p. 195, carry us back to the most remote antiquity. It makes us acquainted with the habits and customs of those holy men, who worshiped God in spirit and in truth, and practiced the Divine precepts which were first delivered to Adam. The same were faithfully renewed to Noah, and were transmitted to his posterity and were preserved amongst the pious patriarchs from whom our landmarks are derived, in contemplation therefore of this inconceivable basis of our system. We find ourselves in company with Adam,

Seth, Enoch, Methuselah and Noah, in the old world; we participate in their virtues, and lament over the apostacy of their children and descendants. We join in the celestial anthems of the holy race of Mount Moriah, or penetrate into the bowels of the earth with Enoch, the beloved of God; we listen to the preaching of Noah, and witness the excellency of operative Masonry in the construction of the ark; we behold the great convulsions of nature which the wrath of a justly incensed God brought upon the earth and its protected inhabitants; we hear the contention of the angry elements; we contemplate with awe and deep reverence the dead silence that succeeds when the roar of the tempest ceases and the whole globe is immersed in its deep waters; we see the Holy family quit their prisons and emerge into the balmy air, expressing their gratitude by an evening sacrifice.

THE FLOOD.

It occurred in the year of the world 1656, 2348 years before Christ, and 4208 years ago, in the six hundredth year of Noah's life, between the middle of October and the middle of November. The waters began to fall, (see Bible Dictionary, p. 257,) the clouds from above descended in overwhelming torrents, the fountains of the great deep were broken up; so that at the end of forty days the highest elevation upon the face of the earth was fifteen cubits (22½ feet) under water, and the waters prevailed or increased continually for one hundred and fifty days. (See Gen., Chap. 7.)

Has Masonry nothing to do with these astounding realities? Are the following emblems, used in all our lodges, unmeaning—only calculated to mislead and deceive?

THE ANCHOR AND ARK

Are emblems of a well-grounded hope and a well spent life. They are emblematical of that divine ark which safely bears us over this tempestuous sea of troubles,

and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.

Is there any point in the universe beyond heaven as a place of rest? If there is not, then we are right in claiming that Masonry and religion are the same.

WHERE DID THE ARK REST?

It floated proudly over the rising billows and rested on the mountain of Ararat. Gen., 8 : 4. This mountain is in the northeastern part of Armenia, an inland country, at the eastern extremity of Asia Minor, four hundred miles from east to west, and about three hundred miles from north to south, bounded by the Mediterranean on the south, the Black Sea on the north-west, and the Caspian Sea on the east. The Euphrates, Tigris, and other rivers rise within its boundaries. This country is divided into fifteen provinces, of which the central one is called Ararat. In this province is the mountain where the ark rested, and it is about six hundred miles northeast from Jerusalem. See Goodrich's Pictorial History of all Nations, p. 136. There are two peaks of Ararat, about seven miles apart, the highest of which, says a French traveler, is sixteen thousand feet above the level of the sea, and is covered with perpetual snow. This awful monument of the antediluvian world, this stupendous link in the history of our race, before and since the flood, once the population of the whole wide world, was occupied by one small family of eight souls. Here the Bow of the Covenant was set, and here was erected the first holy altar after the dreadful catastrophe. The immediate vicinity of this mountain is at present inhabited by the Koords, a savage tribe of Mohammedans, and since the last war between Russia and Persia, the Russian boundaries have been extended so as to embrace Ararat; and now, Russia, Persia and Turkey meet at this mountain. Noah and his family journied from west to east—a phrase peculiar to every Master Mason.

This peculiar Masonic phrase is confirmed by the ancient history of the Jews. All this mountain, the remains, the descent of the holy family, says Josephus, b. 1. p. 28, are showed to the traveler by the inhabitants to this day; he further states that all the writers of Babylonian history make mention of this flood, and of this ark, among whom is Berossus, for when he was describing the circumstance of the flood, says there is still some parts of the ship in Armenia, at the mountain Cordeanus, and some people tear off pieces of bitumen, which they carry away. Abraham visited Ararat in his day. We have been thus particular in giving a short geographical sketch of this wonderful mountain where the ark rested, because it is the connecting link between the old and the new world, between the generations of the past and the future, and all that is great, grand or glorious in Masonry, morals and religion, was, concentrated upon this hallowed mountain—it will be remembered our ancient brethren used to meet upon the highest hills, and in the lowest vales. And from this lonely spot the sublime mysteries Noah had received by immediate inspiration from the Almighty, were transmitted by his sons, and their immediate descendants, through all coming time. Bro. Mackey, in his Lexicon of Free Masonry, p. 34-5, after speaking of the effects of the flood, says: To Noah, however, God was merciful, and to this patriarch, and to his posterity, was to be entrusted a knowledge of the true God. But on the plains of Shinah, man again revolted, and as a punishment for their rebellion, at the lofty tower of Babel, language was confounded, and Masonry nearly lost, for Masonry, then as now, consisted in a knowledge that there is but one God, and that the soul is immortal. The patriarch, however, was saved from the general moral destruction, and still preserved true Masonry, or a knowledge of those dogmas in the patriarchal line; the philosophers and sages retained some traces of those great doctrines of Masonry, the Unity of God, and the immortality of the soul. But these doctrines they dared

not teach in public, for history records the fate of such temerity, when it informs us that Socrates paid the forfeiture of his life for his boldness in propagating or proclaiming these Masonic truths to the Athenian youths. They therefore taught in secret what they were afraid to inculcate in public, and for this purpose established the ancient mysteries, those truly Masonic institutions, which by a series of solemn and imposing ceremonies, prepared the mind of the initiate, for the reception of those unpopular dogmas, which, by the caution exercised in the selection of candidates, and the obligation of secresy imposed upon them. The teachers were secured from the dangers of popular bigotry and fanatacism. Their members went through a secret ceremony of initiation by which they were entitled to a full participation in the esoteric knowledge of the order, and were in possession of certain modes of recognition, known only to themselves. This is high authority, and no Masonic writer of any note, has ever doubted the accuracy of Bro. Mackey's views, which have been given to the world in the various works of this indefatigable student, and if this does not prove that Masonry was transmitted by Noah and his descendants, there is no language or evidence that can prove anything; and this was more than a thousand years before Solomon's day, when language was confounded, and a few of those ancient worthies, who had not fallen into the general corruption and idolatry of the times, divided themselves into clans and tribes, and traded and traveled east, west and south in search of a country where they might practice those sublime mysteries they had received from Noah, the progenitor of a new race, undisturbed by the descendants of Ham, who had fallen into the system of spurious Masonry, though retaining some of the elements of the genuine Masonry. Shem, Ham and Japhet, the sons of Noah, were born about one hundred years before the flood. Josephus, b. 1, chap. 4, p. 29, says, they first settled in the Plains of Shinah—also see Gen. 10, 10. This is an extensive plain, lying between Meso-

potamia, on the west, and Persia, on the east, and watered by the Euphrates. It was upon this plain that the posterity of Noah attempted to build the Tower of Babel, and here was the site of the great city of Babylon. See Daniel, 1, 2. From Shem descended the Jews, and through them the Messiah. Shem had five sons, who inhabited the finest portions of the East. The language of these nations is still called the Shemitish, including the Hebrew, Chaldea, Syric, and Ethiopic. Bible Dictionary, p. 573. This splendid ruin of magnificent grandeur is an item in history, and intimately connected with Masonry, in those early ages, and according to the best authorities, Babel was built about three hundred years after the flood to serve as a national rallying point, to secure their union and concentrate their national interests and prevent their dispersion. Their design appeared to be that the whole world should become one vast kingdom, and that Babel should be its capital and chief city. Chronology, and other authentic sources, supposed they were employed three years in collecting the materials, and twenty two years upon the building. An ancient tradition tells us that the bricks, or blocks, were twenty feet long, fifteen feet broad and seven feet thick. Capt. Mignan visited a mound on the east bank of the Euphrates, about four miles and a half from modern Hillah, in the Pashalie of Bagdad—it is called by the natives the overturned—he describes it as a vast oblong square. He further says: this must be the ruins of the ancient Tower of Babel, and Major Ronnel, the distinguished geographer, is of the same opinion. A French traveler, who visited these splendid ruins, in 1779, says it is a mass of splendid ruins, built of brick dried in the sun. But it has been thought by many eminent writers, that the tower in the Temple of Belus, in the vicinity of Babylon, is absolutely the Tower of Babel. If this opinion be correct, then we have the opinion of Herodotus as to its dimensions. He tells us it was an oblong square—has this phrase no meaning in our lodges?—built in the form of a pyramid, each side

of which measured a furlong, (40 rods,) making the whole structure a half a mile in circumference, and its hight was six hundred and sixty feet higher than any of the Egyptian pyramids. Winding stairs led from the bottom to the top of the outside, sufficiently broad for carriages to pass each other. It contained many magnificent and spacious rooms, which were a part of the Tower. After it was converted into the purpose of idolatry, it was greatly enlarged by Nebuchadnezzar. This, says a modern traveler, is the most splendid ruins of all the remains in Babylon. It is about six miles southwest of Hillah, and is called by the Jews, Nebuchadnezzar's prison. The evidences that there once existed on this spot a magnificent pile of building, of the richest, most expensive and durable materials, and that it was destroyed by violence, is perfectly conclusive and confirmed by all travelers who have visited that region. See this subject much enlarged, Bible Dictionary, p. 86. Here, too, amid those vast ruins, have recently been discovered the most splendid Masonic engravings the world ever saw. We have occupied more space than we intended, but Masonry has much to do with the building of this tower, Babylon, and its final destruction. But, says the Almighty, Gen. 11, 7, 8, 9,—Let us go down and there confound their language, that they may not understand each other's speech. So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of all the earth. But genuine Masonry suffered but little in this wild and tumultuous confusion of tongues, in this general wreck of terrific alarm. Her traditions, so faithfully transmitted, were from God. The symbols of the order were kept steadily, by the most impressive ceremonies, before the mind in the old world, and shone with such increased brightness in the new, inculcating the same mysterious and deeply interesting truths. This the fra-

ternity regards as a striking evidence of the superintending care of Divine Providence. It would appear that the Deity used the utmost caution to guard against casualties, though unseen by mortal eyes, that his name should not be effaced or obliterated from the minds of the faithful; and, truly, this appears to us remarkable, and can be accounted for in no other way than that the mysterious language of the order is always the same. Dr. Oliver, b. 1., p. 201, says: The transactions on the plains of Shinar disgusted Noah, and drove him eastward, where he established the empires of China and India. At Babel, the Almighty confounded the universal language of mankind and split it into dialects, and expelled the multitudes which crowded these extensive plains in separate companies, according to the several tongues which were now imparted to them to people the distant quarters of the globe, each leading a tribe, being settled in a chosen spot, founded his system of religion, laws and jurisprudence, on the plan which was in general use before mankind were separated, and hence the similarity of religious worship, its mysteries, and all the usages thereunto attached, which are found to exist in every part of the habitable globe, and this is the reason why the order spread so rapidly throughout the Eastern Empire. Dr. Oliver, b. 1, p. 51, note 54, says: Sometime after the confusion, Nimrod began to establish degrees of rank among his subjects which had not existed before. He built the city of Babylon, and arrogated to himself the honors of divine worship. It was on the night of the full moon, in the month of March, that God confounded their language, and the Noachites held their great meetings on this particular night, and their common monthly meetings were only held when the moon was at full, and they used no other light in their lodges and chapters, held their regular communications, on or before the full moon in each month. But, it will be asked, how was Masonic tradition preserved amid the dark ages of heathenism and the corrupting influences of idolatry? In the same way that any great event can

go down to the world before language was written ; our own revolution of 1776 would have been faithfully transmitted, if no written history had been made, by heaps of stone, monuments, celebrations, etc., but more particularly has the great truths of our holy religion been enstamped upon the hearts of the fraternity, by the impress of the Almighty, this will tell the simple story forever ; so has Masonry, from the earliest ages of the world's history, been inscribed upon heaps of stone, pillars, arches, marble and brass monuments, equally true and impressive. But the records of a nation's greatness may be destroyed, her government overthrown, and the glory of her empire depart forever ; brass and marble monuments have crumbled into ruins, but Masonry has survived where every human institution has perished.

Previous to this overwhelming calamity there was but one language and speech, Gen. 11, 1. It is the opinion of the learned that the Hebrew was the first, given by the Almighty to Adam, and that all others are derived from it, and this was the language of the whole earth for nearly two thousand years, until it was confounded at the building of the tower of Babel. Bible Dictionary, p. 394.

CHAPTER VII.

Masonry suffered but little in the confusion of languages—A universal language restored—What Abram alluded to—Jacob mentioned.

DID MASONRY SUFFER IN THIS GENERAL CONFUSION OF LANGUAGES.?

Very little, in comparison with others, though our ancient brethren were confounded and scattered abroad over the face of the whole earth. Yet their work went silently and steadily forward. The principles and practices of the order, through the medium of emblems and symbolical language, has come down to us pure and un-

contaminated, amid the convulsions of the world, that have swept like a deluge of wrath over the proudest monuments of Egyptian glory. And Babylon, Balbec, Palmyra, and a thousand other ancient cities, have gone down, and the waves of oblivion rolled their ceaseless tide over them, yet Masonry escaped the overwhelming ruin. Waked, as by an impulse from the Almighty, she has started from the grave of nations, emerged into light, and is now at work in every part of the globe for the benefit of our race.

IF A UNIVERSAL LANGUAGE SHOULD AS SUDDENLY BE RESTORED AS IT WAS CONFOUNDED, WHAT WOULD BE THE EFFECT UPON THE ORDER?

Nearly the same confusion among the generations of man would prevail. The nations of the earth would have to begin anew in all the departments of life, science, literature, the arts, jurisprudence, morals and religion, public and private records, constitutions, human and divine laws, commercial intercourse among nations, all would be unmeaning and incomprehensible, and must be learned over again. This state of things, for a few years certainly, would entail upon our world almost as great a confusion as ever prevailed at the tower of Babel. But Masonry would not be subject to this calamity to the same extent as others. Her elementary principles of morals and religion, the method of instruction in the arts and sciences, by emblems and symbols, is the same as it was before the flood. They have never varied, no matter in what nation or language they are found and practiced. Our existence does not depend upon any written language. We can live without it, as we have done thousands of years before there was any written law. We could open and close a lodge, and perform a considerable portion of the works without a word being spoken, having learned these mysteries from our forefathers, calling into existence the deepest emotions of the soul, expressive of moral and religious du-

ties to God and our fellow men. And we shall continue the same methods of instruction to the end of the world, and I know of no event that can deprive us of this privilege, unless the inhabitants of the earth should be struck dumb. Even then we could recognize each other as a band of brothers wherever we might travel. And we fear nothing but chaos, that might sweep over the world, when all earthly grandeur would perish.

La Monds, a French traveler who had recently visited Joppa, says: To the author, it is almost worth a journey across the globe to witness our brethren there work through the third degree. Here were men of different nations and languages, who could not understand a word that was spoken, and yet comprehended every part of the ceremony, which was ancient, grand and imposing. The same remark is exemplified by travelers who have visited Jerusalem within a few years. But do not the different languages and dialects of the earth present a serious difficulty in performing some parts of the work in the lodge room? Not in the least, because our symbols never vary or mean anything else. Rev. Salem Town, chaplain of the Grand Chapter of Royal Arch Masons of the State of New York, Spe. Masonry, p. 154, says: The very same word, with the manner of pronouncing it, has been religiously observed in the Masonic institution in every age and country to the present day. This is certainly a religious and sublime ceremony, which has come down to us from the earliest ages of antiquity, and can never be misunderstood by any one who has been initiated into the mysteries of the order. But there are other events and characters intimately connected with the history of the fraternity, who have marched so steadily and triumphantly down the stream of time, undismayed by the howling tempest or the convulsions of the world, we must be permitted briefly to mention:

ABRAHAM.

An allusion is often made to this illustrious individu-

al, in our work. A holy man of God, endowed with supernatural powers, deeply versed in the history of the past, and understood distinctly many great events of the future. He was the son of Terah, and born at Ur, a city of the Chaldees, about A. M., 2098. Josephus, b. 1, chap. 7, p. 32, says: he communicated to the Egyptians arithmetic and astronomy. But these sciences were known in Egypt long before Abraham's day, though he did much to reduce them to a practical system. God directed him to leave his country and kindred and go to a land (Mount Moriah) which should be shown him, promising at the same time, to make of him a great nation, and to bless him, and to make his name great. Arriving at Sichem, in Mesopotamia, a country lying between the Tigris and the Euphrates. Here he built an altar and offered sacrifices to God. But the most affecting scene, and important event of his life, was his offering up his son Isaac upon Mount Moriah. This was designed to keep steadily before the mind two important events: 1st, An illustrious example of the power of faith; and 2d, Pointing to the propitiatory sacrifice that would be made by the Son of God on the holy mountain, for the sins of the world, more than a thousand years afterwards. This scene is not only recognized, but cheerfully believed in by the fraternity throughout the world. Isaac, connected with this mysterious and overwhelming event, was the son of Abraham and Sarah, born in the year of world, 2108, and was made, by express command, the ancestor of the promised Messiah. He married Rebekah the daughter of Bethuel, and by her became the father of Jacob and Esau. His possessions were immense, see Gen. 26: 12, 13, 14. He died at Hebron, the place where John the Baptist was born. It was the residence of David until Jerusalem was made the capital—Bible D., p. 305. Hebron is one of the most ancient cities of Judea, situated on an eminence, about thirty miles south of Jerusalem. It is associated with some of the most remarkable events and interesting passages of Jewish history, at one time the residence of Jacob. Abraham

abode in this city, and here his farm remains to this day, from which we learn what has recently been imported into the United States. Mr. Fish and Whitney, American missionaries, visited Hebron in 1824, and in 1835. Mr. Whitney was at the field of Machpelah, where the wife of Abraham was buried. It is situated on a high hill sloping westward, from the summit of which is a beautiful view of the Plains of Mamre, where has been erected a splendid temple bythe mother of Constantine—as far as we can learn, this was purely a Masonic temple in all of its architecture and elegance—or as the Musselmen say, by Solomon himself, and neither Jews or Christians are allowed to enter this sacred enclosure on any pretence whatever. At the age of one hundred and seventy-five, Abraham died in peace, and was buried by Isaac and Ishmael in the same sepulchre with Sarah—see Bible Dictionary, p. 20.

JACOB.

Reference is often made to this illustrious individual in our book, a short sketch of some of the most remarkable events of his life may not be uninteresting to the common reader. He was the son of Isaac and Rebekah, and twin brother to Esau—Gen. 25 : 24, 26. After many severe trials and hardships, Jacob resolved to return to his own country, from which he had so long been an exile, and he set forward to go to Isaac, his father, in the land of Canaan. Laban pursued him with hostile intentions, but, after a warm expostulation on both sides, they agreed to part in peace. Accordingly a solemn covenant was entered into, as a sign of which they piled up a heap of stones, on which they ate together in token of friendship, agreeably to a custom prevalent among ancient nations. After this, his brother Esau met him with an army of four hundred men, determined to conquer this lonely traveler. In this extremity, he had no other resource than to look to Heaven for aid.

The following Bible account, is peculiarly interesting. Gen., chap. 28, including the 22d verse:

10. And Jacob went out from Beersheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.

15. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, surely the Lord is in this place, and I knew it not.

17. And he was afraid, and said, How dreadful is this place? this is none other but the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Bethel: but the name of that city was called Lutz, at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace: then shall the Lord be my God.

22. And this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

How remarkable and truly Masonic is this whole scene, exemplifying in the strongest manner possible, the ancient usages and customs of the order to perpetuate great events by heaps of stone, pillars, and many other methods of significant meaning which are perfectly understood by the Fraternity to this day. Bethel, where Jacob beheld this wonderful vision, is about forty miles north-easterly from Jerusalem, and was the residence of one of the Canaanitish kings, and the Ephramites—it will be remembered that Jeptha, Judge of Israel, had a war with the Ephramites. The tabernacle was stationed a long time in this place. When our attention is directed to this scene, we are taught to look up to the cloudy canopy and starry decked heavens, where all good Masons hope at last to arrive. In after years Jeroboam placed one of his golden calves here, for idolatrous worship, I Kings, 12, 28-9. For this cause a part of the prophecy of Amos—Amos, what seest thou, a plumb line?—was directed against the city, and was fulfilled in the time of Josiah, and the prophet himself was directed to flee from the place. At this time Bethel was the residence of the King of Israel, Amos 7, 10. Masonry, at that day, was the only order in the world that did not worship idols, and never have since. In reference to the vision of Jacob, Dr. Oliver, b. 1, p. 61, note 5, says: Thus we figuratively say in the lectures, its foot rested on the Bible, and its summit is lost in the cloudy canopy of heaven. By the doctrines contained in that holy book we are taught implicitly to believe in the dispensation of Providence, which enables us to ascend the first step, this faith naturally creates a hope that we may become partakers in the promises contained therein, which enables us to ascend the second step; but, the third and last being charity, comprehend the whole, and he who possesses this virtue in its fullest extent, may be said to have arrived at the summit of science, an ethereal mansion veiled from mortal eye by the starry firmament, which is depicted in a Masonic Lodge by symbols with which no brother can be unacquainted.

Our manuals say the principal rounds of this ladder are denominated Faith, Hope and Charity—Faith in God, Hope in Immortality, and Charity to all mankind.

CHAPTER VIII.

Moses, life of—Joshua—Dr. Oliver's opinion—Pillar of Fire alluded to—Red Sea—Destruction of Pharaoh's Army—Mount Sinai, where— A Modern Traveler's opinion—Dr. Oliver says three Lodges of Masonry were connected with this Mountain—Moses opened a Holy Lodge here—Primitive Masonry, what—A Perfect System.

MOSES,

A distinguished leader and general of the Hebrews, was born in Egypt in the year of the world 2433, 777 years after the flood, 459 before building the temple. When a babe he was found in an ark of bulrushes, floating in the river Nile, not far from Alexandria, the capital of Egypt—the adopted son of Pharaoh's daughter, reared in the Royal family, learned in all the wisdom of Egypt, Acts 21, 22, Masonry, of course, included, understood distinctly, and could read correctly the meaning of Masonic symbols and hieroglyphics inscribed upon these wonderful pyramids in the immediate vicinity where he lived, had unequalled advantage, from his connection with the Royal family, married Zipporah the daughter of Jethro, lived forty years as a shepherd; at this time he received a miraculous intimation from God that he was to be the leader and deliverer of his chosen people, the miracles wrought by his hands, his frequent opportunities of communing immediately with the Divine Majesty, the wonderful displays he witnessed of the power and glory of Jehovah, and his intimate knowledge of the Divine mysteries and significant system of religious rites and ceremonies called the Mosaic ritual, or the sublime mysteries of Masonry of that day, the singular manner of his death, and the fact that he was to

be the historian of ages and events so remote and so intensely interesting to us, in our various relations, prospects and circumstances, all combine to make him the most extraordinary man that ever lived. His brother Aaron was associated with him, and the history of their official career would be a record of the Jews, from the close of their bondage in Egypt to their approach to the land of Canaan. He was profoundly versed in geology though he never taught it as a practical science. The researches, deep in the solid rock, the remains of minerals and fossils, unknown in our world, which must have existed thousands of years previous to the formation of man, demonstrate that his views of creation were all correct, based upon a practical knowledge which the eye of science, in our day, has discovered under the immediate inspiration of the Almighty. He was the historian of the world so perfectly in accordance with tradition and Masonry in those early ages. A law-giver who had framed and modeled the most perfect system of jurisprudence, which all nations in their legislative bodies, as a code of morals and religion, are proud to imitate, upon which rests the foundation of all law, human and divine; a judge, keen and penetrating, reaching far into the future, nothing escaping his notice that would be for the glory of God and the good of our race; an astronomer and geometrician, pointing to the order, harmony and government of the world, leaving it to the scholar in after ages to develope its laws, and to unfold the wisdom, strength and beauty of the Supreme Architect of the Universe, which were too well calculated to call into requisition the loftiest powers of his soul. A general, unrivaled in skill, courage, and military tactics, commanding an army—it is said, nearly two millions, of men, women and children, left Egypt—unequalled in number or in character. The God of battles had directed him to marshal the hosts, and he was appointed their leader, and it is remarkable, that, living in Egypt as long as he did, a member of the royal family, so eminently skilled in all the arts and sciences, and so per-

fectly familiar with the sublime mysteries of his nation, that he should never have mentioned the pyramids in his very neighborhood, on which so much genius and art had been displayed, many of them built before his day, and at which his countrymen had labored in his own time. He merely states the fact of their being in bondage under the most cruel and oppressive tyranny, subject to the most abject slavery, goaded by tyrants and taskmasters, often compelled to make brick without straw, can only be accounted for, we think, from the fact that he had seen strange and mysterious inscriptions, symbols and hieroglyphics, representing the worship, manners and customs of generations of men unknown and unrecorded in the world, and the sublime mysteries they contained, ought never to be given to a profane and idolatrous nation, besides, inspiration never directed him to make any disclosure of this kind. But the time was drawing nigh when the power of the Pharaohs was to be broken, her kingdom totter to its fall, her mighty sons perish, and a complete revolution take place throughout her empire, the God of Heaven had decreed it, and in the name of the Lord of Hosts it shall be accomplished. Moses was now about to witness one of the most overwhelming scenes that had ever occurred in his eventful life. A short account is given in the third chapter of Exodus:

MOSES KEEPETH JETHRO'S FLOCK.

1. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2. And the angel of the Lord appeared unto him, in a flame of fire out of the midst of a bush, and he looked, and behold the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4. And when the Lord saw that he turned aside to see,

God called unto him out of the midst of the bush and said, Moses, Moses: and he said, Here am I.

5. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Our attention is often directed to this overwhelming scene in our work, and the symbols used for this purpose are grand and terrific, and the impressions made upon the mind never can be effaced while memory holds a lodgement in the soul. Moses, having seen God, conversed with him face to face, and been made acquainted with those mysterious signs, tokens, and wonders, satisfied that the Divine and Holy Being who had held this intimate communion with him, on that sacred mountain, would accomplish all his purposes, in bringing his people into the promised land, hastened down to carry into effect the great object of his mission, and prepare his countrymen for the great deliverance that was at hand. He assembled the nation, rehearsed in their hearing the events of their history, told them what he had seen and heard on that holy mountain alone with God, and directed them to govern themselves accordingly, and be particularly attentive to the signs, tokens and wonders that would be given, which were to follow them in all their journeyings to the holy land. This was oral communication, rehearsing the traditions of the fathers and the prophets through a long roll of ages, and was now to be accomplished by the most wonderful display of Almighty power ever witnessed in our world. Masonry and religion at that day were the same, having but one faith, one God, and one object. National and conservative in all its elements, by whatever name it was called, tending to glorify God and enjoy him forever. Take from us these glorious principles, sweep away this foundation, and we fall; dark and gloomy our

pathway here, dreary and hopeless our prospects hereafter, the Holy Bible a dream, Masonry a farce, and religion a falsehood, and the symbolical language of Moses, the prophets and holy men of God, all delusion! These sublime mysteries were orally communicated to Aaron and Joshua, who had every confidence in the superior skill and supernatural endowments of their grand master—three is a number sufficient to open any lodge —and God, by him, would accomplish the salvation of Israel. The Israelites, at this time, dwelt in Goshen, on the banks of the Nile, about six miles from Alexandria, the capital of Egypt, where the palace of Pharaoh was situated, and four hundred and eighty miles southwest from Jerusalem. Goodrich's Pictorial History of all Nations, p. 136.

Moses understood distinctly the habits, laws, manners, customs, civil policy and the sublime mysteries of the Egyptians.

Bro. Mackey in his Review of Masonry, vol. 2, note 1, p. 84, says: The Maji of Persia, the Greek philosophers, the Jewish priests, or the twelve patriarchs who preceded Moses during the captivity in Egypt, all learned from the Egyptian priests their doctrines, their mysteries, their science, with the art of governing the people in accordance with their dispositions, their civilization, and the nature of their climate. These mysteries and these sciences were carefully guarded and taught by the priests, who were extensively intrusted with their control; and to prevent men without character, firmness of purpose, or intelligence, from being admitted to them, they established a law that all initiates should be subject to the trial of the four elements. These trials were intended to secure the courage, morality and intelligence of the neophite, and to repel slaves and the dregs of the people from participating in their sacred ceremonies. We preserve, in the Masonic trials of initiation, at the present day, the ancient names of the voyages to which the candidate was subject at his initiation, and we also preserve the Egyptian inscription, which is read

on the sarcophagus of Hiram, in the vault, at the admission into the sublime degree of Knights of Kadosh. Every man could present himself for the Egyptian initiation, but all were not admitted without distinction, a regulation that was subsequently adopted by the Greek primitive Christians and the Masons. When an initiate was admitted into the greater mysteries, he became a priest; then all deception ceased. These instructions consisted, says this celebrated author, Review, p. 86, in teaching him the weakness of humanity, the obtuse operations of nature, the course of the stars and the order of the universe. The knowledge of these things necessarily brought the candidates to a recognition of the Grand Architect of the universe. And, on page 87, he continues: "All the rites of Masonry, and especially in Eccasism, and the degrees which are derived from it, the formality of the Egyptian trials and ceremonies have been preserved, the instruction is the same. The priests, by their power and physical knowledge, could control the character of their candidates for initiation, was the basis of ancient religions, as it is, that of Masonry." Moses was perfectly familiar with all the ancient modes, forms, and ceremonies of initiation, and knew well they never were designed for the slave, the common mass of the people, or the unprepared novice, who would ridicule what they could not comprehend. The miracles he wrought to attest his Divine authority, the mysterious power that attended his mission, the ultimate triumph and complete success, in every instance, demonstrates he was under the superintending care of a Divine Being, whose wisdom is infinite, and whose power is Almighty. These sublime mysteries are perfectly familiar to the Royal Arch Mason, which never were committed to paper—the forms and ceremonies of that degree being a profound secret.

All things were now ready, the proud heart of Pharaoh humbled, the first-born in Egypt slain, the haughty monarch thrust them out, and they commenced their journey about the middle of April. Their starting point,

as before remarked, was Goshen, which extended above Cairo to the Mediterranean, bounded on the east by the mountains which separate the waters of the Red Sea from those of the Nile. Bible Dictionary, p. 382. From the most authentic records, it appears there were nearly two millions, old and young, that left Egypt at this time. The pillar of cloud by day, and the pillar of fire by night, says Dr. Oliver, b. 1, p. 55, that accompanied the Israelites in their journeys, can be accounted for on no other principle than a stupendous miracle. He further adds: It bore the character of a dense cloud by day to screen the people from the burning rays of the sun in that inhospitable wilderness, where they were domesticated forty years—the journey being only about four hundred and eighty miles from Goshen to the land of Canaan, can now be peformed in as many hours—and fire to give them light by night accompanied their wanderings from the first day of their departure from Egypt to their final establishment in the land of promise. And, in b. 1, p. 330, the Doctor says: To endeavor to account for this phenomenon by natural causes, would be the hight of absurdity; it was preternatural in all its appearances and in all its effects. It was evidently a single pillar, for the reason that it removed from before the people on the borders of the Red Sea, and passing over the heads of the whole assembly, placed itself between the Egyptians, with its dense or cloudy side towards the latter, from which issued peals of thunder, attended by forked lightning, making the darkness more visible to the Egyptians. The whole scene of the pillars, continues the eminent Divine, b. 1, p. 335, was called the Shekinah, or beam of glory; this beam shone upon Abel and his sacrifice by the same glory. The pillar of cloud, and the clouds that filled the tabernacle and the temple, were of the same nature. The journeyings of the Israelites from Egypt are briefly noticed in the Bible Dictionary, p. 376: they commenced on the fifteenth day of the first month, says this author, about the middle of our April; their first journey was from

Rameses, ten miles north-west of Suez, to Succoth, which last, as the name signifies, booths; the distance between these two places is estimated at thirty miles; their course must have been a little north of east, to pass around the end of the mountain which stood in their way. From Succoth to Etham, in the edge of the wilderness, was a long march, the stages being at least sixty miles apart, but they were flying from an enemy, and there was not one feeble or sick among them, and their God bore them as on an eagle's wings, so that it is not impossible that they passed over this distance in twenty-four hours. The distance to the Arabian gulf, may, however, have been twelve or fifteen miles less, anciently than at present, as there are clear indications that the waters have receded that distance. Now they received an order from God to change their course, and instead of going eastward in the wilderness in a direct line, to turn southward, and pass along the coast of the Red Sea, keeping upon their left, and the mountains already mentioned on their right, pursuing this route for about thirty-two miles from Etham, which was formerly on the northern part of the Arabian Gulf, or twenty miles south of Suez. Now occupying the land at the end of the Red Sea, they arrived at a place where there seems to have been a gap, or opening in the mountain towards Egypt, and a creek or estuary which obstructed their future progress towards the south. Here, at Migdol, over against Baal-zephon, and near Pi-hahiroth, when enclosed on every side but one, they were overtaken by the chariots and horsemen of Pharaoh, and must have been destroyed, had not God miraculously interposed and opened for them a passage through the Red Sea, about thirty miles wide. The pillar of cloud before mentioned was sufficient to oversbadow six hundred and three thousand, five hundred and fifty males, that left Egypt, besides women and children.

Moses' rod was an emblem of Almighty power; he stretched it over the sea and the waters were divided; this is one of the most stupendous miracles recorded in

Jewish history. The Red Sea is a gulf, setting up one thousand, one hundred and sixty miles from the Arabian Sea, through the straits of Babelmandel, nearly to Cairo on the Nile; its mean breadth is about one hundred and twenty miles. It is supposed it derived its name from the fact, that its borders were in the possession of Edom, which signifies red; the northern extremity of the Red Sea is divided into two gulfs, Arabia and Suez; the latter was crossed by the Israelites; the Arabs to this day, call it the Sea of destruction. We stop not to refute the arguments of the skeptic or infidel; Masonry has nothing to do with either; it is sufficient for our purpose that the sacred historian says: Ex. 14, 22, And the children of Israel went into the midst of the sea, upon the dry ground, and the waters were a wall unto them, on their right hand and on their left. Dr. Oliver, b. 1, p. 270. note 36, says, the place where the Israelites crossed is about one hundred and sixty miles in length, with a mean breath of thirty miles, varying very much at its northern extremity; the mean depth of the waters is from nine to fourteen fathoms, with a sandy bottom. Wilkenson, quoted by Dr. Oliver, b. 1, p. 269, note 29, says, that the town of Suez stands on the hill of the ancient Dobzim, which signifies destruction, and refers to the overthrow of Pharaoh and his hosts, and that the neighboring mountain is called Staga, or deliverence, in reference to exodus of the Israelites. It would appear that the cloud that had conducted them thus far in safety through their perilous journey in the desert, was nothing less than the glorious name of God. In Exodus, 23, 20, 21, we are told, that I send an angel before thee to keep thee in the way, and bring thee into a place which I have prepared; beware of him and obey his voice; provoke him not, for my name is in him. The early fathers considered the rod of Moses, used with Almighty power, on this and many other occasions, a type or sign, destined hereafter to become peculiar to salvation. In the Free Masons *Quarterly Review*, p. 371, it is said, the Mason is content to draw from it a

beautiful moral, and to trace in it an authority for those mysteries, peculiar to the Fellow Craft degree, and an additional confirmation of the Divine origin of our order.

MOUNT SINAI,

Or Horeb, are two peaks of the same mountain—is a peninsula formed by two branches into which the gulf called the Red Sea, terminates. In the central part of the peninsula stands Mount Sinai, in Arabia, awfully grand and majestic, as a memorial of one of the most stupendous miracles recorded in sacred history. It would seem, says a modern traveler, that it had been once an ocean of lava, and while its waves were literally running mountains high, it was commanded suddenly to stand still. An English missionary who visited Mount Sinai, in the summer of 1834, says: we ascended until we reached an elevation of one thousand feet above the level of the sea. Here is a fine large plain situated between two ridges of mountain, and in my humble opinion, he continues, the Israelites must have made their encampment here. The first view that I enjoyed on this awful mountain, made the deepest impression upon my mind. I felt myself transported among the Israelites, whom the Lord had separated from the rest of the world, and led them into this solitude in order to declare them His chosen people. I saw, as it were, Jehovah in a pillar of cloud, on the summit of that bold mountain, and when he lifted up his voice, saying, I am the Lord thy God, the thunder of his voice re-echoed from all the surrounding mountains. On the top of Mount Sinai is a chapel, dedicated to Elias, the prophet, and the traveler is shown the place where he took refuge from Jezebel. Near this place is Elias' well, and here, it is said Moses sat with the rod of God in his hand —the Royal Arch Mason understands this emblem—with Aaron and Hur, during the battle of the Ammekites. The steep valley below is the valley of Rephiden. It is to be observed,

says Dr. Oliver, b. 2, p. 132, note 6, that the three original lodges of Masonry are all connected either with this mountain, or Horeb, which is also denominated the Mount of God ; and on page 152, says this learned divine, here was opened the Holy Lodge by Moses, Aholiab and Bezoleel, and being inspired from on High for the particular service of building the Tabernacle, they commenced the duties assigned them with zeal and assiduity, having been appointed by Moses as his wardens to superintend the execution of the various details of the work. It has already been remarked that Horeb and Sinai are two peaks of the same mountain, which was remarkable for seven manifestations of the Almighty power of God, by which the whole lofty precinct was sanctified and a veneration created for the highest hills: 1st, The fire without heat at the bush ; 2d, The production of water out of the dry rock by the agency of Moses' rod ; 3d, The elevation of his hands which accompanied the destruction of Amaleck ; 4th, The awful revelation of the Jewish law ; 5th, The miraculous abstinence of Moses ; 6th, The destruction of the decalogue ; 7th, The vision of Elijah. Dr. Oliver, b. 1, p. 23, note 27, 28, says that although the elders were allowed to see God on this high place, as a glorious light resting upon a pavement equally glorious, he did not condescend to allow them to be present during his private conference with Moses in the lodge girt about and concealed by a cloudy canopy, and the door tiled by Joshua. Moses removed the tent or tabernacle to the same holy hill after the glory of the Lord had departed from them, on account of the idolatry of Aaron's molten calf. Here the Shekinah again made its appearance, and here God vouchsafed his communications until the Tabernacle was completed. And has Masonry, particularly the royal arch, and higher degrees, nothing to do with these overwhelming scenes, or traditions, or sacred history sustaining these truths? No sublime views of the mysterious and ineffable Name, that was communicated to Moses by the Almighty himself? No allusion in our

work to this tremendeous revelation to which the world is indebted for the Book of the Law?

The Egyptians were learned in all the arts and sciences of the day, yet none of their philosophers or wise men ever dared to write a revelation from God; the future was veiled from their view; it was left for Moses, the wisest legislator and law-giver that ever lived in our world, to lift the veil and unfold the glories of that upper and better temple of which the tabernacle was but a faint type. And on that holy mountain, alone with God, he received gifts and messages for men that should tell upon the destinies of the world until the great drama of human life should be wound up. No Royal Arch Mason can read the Bible account of this tremendeous scene in Exodus, chap. 19, without feeling a degree of awe and holy reverence, which are truly sublime and awfully impressive.

16. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled.

18. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount, and Moses went up.

For the ten commandments, given to Moses by the Almighty, by oral communication, see 20th chapter of Exodus. This overwhelming scene surpasses in magnificent grandeur and glory, almost every other event that has transpired in our world; it was veiled in allegory and illustrated by symbols of the most grand and terrific character, for no man at any time can see God and

live, except it is by signs, symbols, emblems, or in some way representing his power and goodness, that can be judged of through the medium of our senses. This is acknowledged by the fraternity throughout the world, to be ancient Masonry. In its sublime and holy teachings, this scene of Moses on the mount is one of our land-marks, handed down to us with such scrupulous care by our forefathers, to which we have so invariably adhered, and will be preserved in the same way forever, and no earthly power can sever the tie that binds us to the great brotherhood of the past, or the future. The Shekinah came dawn into a thick cloud, says Patrie, in his commentary on this scene, vol. 1, p. 268, with a glittering company of Angels, who appeared like flames of fire. Moses understood it in the same way, and he said the Lord came from Sinai, and rose up from Seir unto them, he shined forth from Mount Paran, and he came with ten thousand of saints; from his right hand went a fiery law for them, Deut. 33, 2. R. Johanan, quoted by Dr. Oliver, b. 2, p. 158, note 11, says: That the voice uttering the decalogue divided itself into seventy languages, so that each nation might hear it in his own tongue. In the preface to the Misna, he continues, God not only delivered the law to Moses on Mount Sinai, but the interpretation likewise, and when he came down from the mount, Aaron visited him in his tent, or lodge, accompanied by Eleazer and Ithamer, to whom Moses repeated the interpretation, then the seventy elders of the Sanhedrim came in and Moses again repeated it to them.

This Holy Lodge, says Dr. Oliver, b. 2. p. 151, was opened about the year 2415, two years after the exodus of the Israelites from their Egyptian bondage, 587 years before the temple was built on consecrated ground, here were delivered the forms of those mysterious prototypes of the tabernacle, the ark of the covenant, and the decalogue, engraven by the finger of the Most High, with the sublime and comprehensive precepts of religious and moral duty, and there was dictated by his unerring wisdom, those peculiar forms of civil and religious polity,

which, by separating this people from all other nations. consecrated Israel a chosen vessel for his service. It will be remembered that there was no written law or revelation previous to this period, from the creation of the world; for 2415 years all was tradition, faithfully transmitted from generation to generation, orally communicated, and kept alive by mysterious emblems, symbols, and hieroglyphics, inscribed upon marble, stone, and other monuments, but more particularly upon the hearts of our ancient brethren, by the finger of the Almighty himself.

THE GREAT OBJECT THESE OLD MASONS HAD IN VIEW,

Was to counteract the evils of our race and introduce a religion in which all nations, and all the conflicting elements of our being could unite without a jarring note or a discordant sound. That she has done much to effect this object, there can be no doubt. What she will yet accomplish must be referred to the great future, when she will be rewarded according to her works. He that giveth a cup of cold water in the name of a disciple shall not lose his reward, and in proportion as we depart from these, and set up any other God to worship, whether it be in the Lodge, in the Church or among heathen nations, it is idolatry. But Masonry has forever remained firm and fixed in her belief of the only living and true God, the Creation of the world, the death of the body and the immortality of the soul.

WHAT WAS PRIMITIVE MASONRY, THEN.

It was a system of pure religion, addressed to God in the infancy of the world, when the manners of men were so pure and unsophisticated as to need no ceremonal law. This, says Sir Isaac Newton—Sir Isaac Newton was a Mason of a very high order—in his Chronological tables of Antiquity, p. 183, was the religion of the first ages of the world, still called by the Jews the precept of the sons of Noah.

WHAT CONSTITUTED A PERFECT SYSTEM OF MASONRY IN THOSE EARLY AGES OF THE WORLD.

Free Masonry, says Dr. Oliver, b. 1, p. 276, then being a confessedly an allegorical system, all its points, parts and secrets, must partake in common with its emblematical character, every doctrine and ceremony has its mystical reference, every land-mark its legitimate explanation, every symbolical reference constitutes a plain type of some great event, connected with our best and dearest interests. All the historical facts and circumstances of the Jewish ceremony, which have been incorporated into the system of Free Masonry, and they are numerous and significant, partake alike of this symbolical tendency, and it is remarkable that there is not a single legend or tradition which Free Masonry acknowledges that can be construed into a type or emblem of any great truth but is connected directly or indirectly with the covenat delivered by the Almighty, with the gracious designs of redeeming his erring creatures from the effects of the fall, and bringing in an everlasting righteousness by the son of God. This system in the early ages of the world, not only in their initiatory service in those old lodges, which were always emblematical, social, moral and religious, but all the elements of faith and practice were taken together, which formed one of the most perfect systems of religion known in our world.

WHAT ELSE DID PRIMITIVE MASONRY INCULCATE?

In the ancient system almost innumerable events were brought to view in the natural world, but numerous facts and laws that govern the mental and intellectual being, which are infinitely more important. Rev. Salem Town, in his Speculative Masonry, p. 71, says: The existence of God, the creation of the world, the fall of man and his final redemption were exhibited by the most lively Masonic representations.

DID MASONRY IN THOSE EARLY AGES RECOGNIZE THESE GREAT EVENTS?

She did, and many of them are still brought to view

in the work of our lodges, and enstamped upon the mind with a moral power that never can be effaced while virtue, integrity and religion hold a lodgement in the soul.

COULD THE MASSES OF THE PEOPLE IN THOSE DARK AGES UNDERSTAND THE MEANING OF EMBLEMS, SYMBOLS AND HIEROGLYPHICS?

They could not, any more than an ignorant Hottentot could comprehend the laws of geometry or astronomy. These sublime and overwhelming truths were intrusted to the few of the most learned who had been taught by the Deity himself, and made it their study, to communicate them to those only who could appreciate, and who were duly prepared to receive them. This method of instruction, faithfully handed down to us from ancient times, is universally practiced by the fraternity at the present day, and nothing can surpass the beauty, glory and grandeur of communicating moral and religious instruction by these symbolical signs. It furnishes a series of evidences from the creation of the world, and not one of them but silently and positively establish the great principles of natural and revealed religion, which will ultimately triumph over all schisms and heresies, and must of necessity become the religion of our race. No other system can unite all the conflicting elements of our being into one grand, social, moral and religious order. It presents the only consistent view of all the main facts in the case which Infinite Wisdom could devise and intelligent beings receive; and I have yet to learn if there was ever anything else taught by the fraternity—has the church or the world any other guide than natural and revealed religion.

CHAPTER IX.

Masonry does not vary from the laws of nature—Why instituted can not be fully explained—Masonry depends not entirely upon revelation—History or revelation written after the events, what—The form of revelation—If the Bible were struck from the world, what—Was not liable to perversion—All kinds of tradition not Masonic—Universal spread of the order—The great pioneer of the world.

DO NOT MANY OF THESE MOMENTOUS EVENTS INCORPORATED INTO THE SYSTEM OF MASONRY APPEAR AT VARIANCE WITH THE LAWS OF NATURE?

To a casual observer they do, but they serve as a series of incontestible proofs that man is under the guidance of a superior and superintending power, directing him into the ways of truth and holiness, preparing him for a life of usefulness here, and glory and immortality hereafter. In the early ages of the world Masonry and religion were the same, embodying the same elements of belief, adhering to and governed by the same laws, looking up to and trusting in the same God, who is good unto all, and his tender mercies are over all his works. If the time should ever arrive, were it possible, to introduce any material innovation into the leading elements of our faith, that moment the fraternity would cease to exist. But, brethren, how delightful the thought that the instruction we have received and the lessons taught us by our fathers never can change, any more than the material laws that govern the universe. The all-seeing eye that never slumbers or sleeps—not a sparrow falls without its notice—watches over us amid the joys and sorrows, hopes and fears, toils and conflicts of life. The sun, moon and stars, the letter G, and many other emblems, suspended in our lodges, of significant meaning, coincide exactly with the Bible account of the first ages of the world; and nothing within the wide

range of human thought is so completely calculated to elevate man in the scale of being, lift the soul to God in its most secret and holy aspirations, as a correct elucidation of ancient and symbolical mysteries. The heart is effected, the elements of our moral and intellectual being enlarged, and an indellible impression made upon the mind by those ancient customs, which never can be effaced. The design our forefathers had in view by this secret method of instruction was to prevent these mysteries from descending into the familiar reach of the vulgar, inattentive and unprepared novices, from whom they might not receive due veneration. Calsum, an ancient writer of great research, quoted in Calcut's works of antiquity, b. 1, p. 38, says that the Egyptian philosophers had sublime notions of God and the immortality of the soul, which they kept secret, and never communicated them to the people but under the veil of emblems and allegories, and also the learned of eastern nations concealed secret mysteries under their religious ceremonies. Our Saviour, in some instances, adopted the same ancient custom. He spake to the multitude in parables, but when the disciples were alone, he expounded all things necessary for them to know.

WHY WAS MASONRY INSTITUTED?

To preserve a faithful record of the dealings of the Most High with his frail, erring creatures, and transmit a knowledge of those mysterious and wonderful events which had transpired, ever daily taking place, and in the far distant future would all be accomplished for the glory of God and the good of our race.

COULD MASONRY, AS BELIEVED IN BY THE CRAFT IN ANCIENT TIMES, BE FULLY EXPLAINED?

It could not, any more than that living principle that pervades the universe, where all are parts of one stupendous whole, whose body is nature and God the soul, life is too frail, time too short to develop all its god-like principles, eternity alone can fully comprehend and un-

fold them, though we know but little of the Infinite and Holy One who inhabiteth eternity, and whose ways are in the great deep, and past finding out, though we see through a glass darkly, and it doth not yet appear what we shall be, yet our symbols and our faith teach us when we awake in His likeness we shall be like Him, and from the glimmering light we have, are struggling only to attain this object. This was ancient Masonry. Does the church, or the Holy Bible, give us a better religion? Upon this foundation we rise or fall; every mystical sign, doctrine, or ceremony, point steadily to this great end. This is what Masonry, the holy prophets, and inspiration, have taught us since the world began: and what this fraternity claims is, our forefathers embodied these elements of belief into a more perfect system, presenting these truths in a clearer and more impressive way than can be found in any other order in the world.

DOES THE TRADITION OF MASONRY DEPEND ENTIRELY UPON A WRITTEN REVELATION?

It does not. Because it existed nearly three thousand years before the law was written by Moses. To reveal is not to create, but simply to make known events already in existence, or those in the future. Hence we believe the Bible, and receive it as the great light of the order, not merely because it is the gift of God, as a rule and guide to our faith and practice, which every Mason acknowledges, but more particulary because it irresistibly establishes the traditions of our forefathers, from which they never varied. Therefore, says the apostle, 2d Thessalonians, 2, 15, stand fast and hold the traditions ye have been taught, whether by word or our epistle.

IF HISTORY, OR REVELATION ARE WRITTEN AFTER THE EVENTS, WHAT IS NECESSARY TO FIX UNIVERSAL BELIEF IN THE MIND?——

They must agree with the facts, or they would not be

received. If Moses, in giving a history of the world, had said it came into being by chance, it would have been rejected, because tradition had established the fact that God had created it nearly three thousand years before Moses wrote of that event.

WHAT FORM DOES REVELATION ASSUME WHEN REFERING TO THE PAST, OR POINTING TO THE FUTURE.

To the past, that of history; to the future, prophecy. The mind that is sufficiently penetrating to reach far into the future and foresee events thousands of years before they transpire, must be divinely inspired. Masonry understands distinctly the prophecies relating to the building and destruction of their temple, have been almost to the letter fulfilled, and what is yet in the future. Will all be accomplished. Divine Wisdom is the source, and the Supreme Architect will see to it that nothing fails, no material wanting when He comes to inspect the labors of his servants, who are building up the temple of God in their own hearts, who have wrought diligently and perseveringly for so many years, by the square, the plumb, and the level.

IF THE BIBLE SHOULD BE STRUCK FROM THE RECORDS OF THE WORLD, WOULD THE FRATERNITY CEASE TO EXIST.

It would not. What has been done thousands of years before there was any written law, could to the end of the world be accomplished on the same principle. One of her great lights, it is true, would be extinguished, but enough of its high and holy principles have been committed to memory for the craft to pursue their labors through all coming time.

But was not this method of communicating thought and handing down great events, from the creation of the world, to the giving of the law, on Mount Sinai, a period of two thousand four hundred and fifteen years, by tradition, liable to perversion, in those early ages, inflicting upon its votaries cruelty, malignity, and every species of abomination?

In some instances it was, but these were local in their nature, idolatrous in form, and bounded by the darkened intellects of heathen nations. But with ancient Masonry such perversion was impossible, because unmeaning traditions could never have been introduced in the first place, or secured the least influence, or gained any permanency of belief among our ancient brethren, who had been taught of God, and understood distinctly the true meaning of symbols, emblems and allegories, the first language in the world, and the only medium of instruction.

HOW DOES THIS APPEAR.

The wisdom of our forefathers, guided by the inspiration of the Almighty, carefully selected the true from the false, the genuine from the spurious, and faithfully transmitted, without the slightest variation, from one generation to another, the invaluable tenets of the order. The sun for instance, an emblem of God's power and goodness, could never, among our ancient brethren, mean anything else; it may vary in detail, but its essential elements will forever remain the same. The attributes of the Deity, such as Omnipotence, Omnipresence, Omniscience teach the same doctrine, and it appears perfectly impossible that our ancient brethren should have misapprehended their original import, or divested them of their true meaning. Justice, mercy, goodness and truth, even in the darkest ages, were every where recognized by the craft as fundamental elements of the faith, and as far back in the past, as the order in its present organized form can be traced, were ever considered as Divine attributes, and the foundation of every virtue, darkened and bewildered as the world was, almost entirely given up to idolatry, worshipping the hosts of heaven, four-footed beasts and creeping things, yet there were a few who never had bowed the knee to Baal, long before the Jewish or Christian Church was known in the world these were the chosen of God, to keep steadily before the mind by emblems and symbolical language,

those astounding and overwhelming truths on which the hope of the world depends. Masonry was instituted in a very early age, for this important purpose, a disbelief in these startling truths, and many others held sacred by our ancient brethren, does not make them falsehoods. Truth is an independent principle, it exists solely of itself, regardless of the opinions of the world, the great antiquity of the order, and its existence in some organized form does not depend upon belief or disbelief, any more than the being of God does upon the opinions of the creatures he has made. It is enough for us to know an Omnicient Eye watched over, and an Almighty Arm protected our forefathers from falling into the gross sins of idolatry.

ARE ALL KINDS OF ANCIENT TRADITIONS MASONRY?

They are not, such, and such only, as the prophets and holy men have embodied into a perfect system for the benefit of the craft while at work, and the world at large, and no others.

WHAT WAS THE CAUSE OF THE UNIVERSAL SPREAD OF ORDER IN THE EARLY AGES OF THE WORLD?

The great secret of their success, and no better answer can be given, than her inflexible adherence to the landmarks of our forefathers, and so strict were those old Masons, that on one occasion the variation of but a single letter, forty and two thousand lost their lives in one day.

Masonry, in her darkest hours, has always been conservative in all her elements of faith and practice, presenting a strong barrier against intolerance, bigotry and superstition on the one hand, and idolatry on the other, inviting investigation, and welcomes its most scrutinizing test. From our enemies we have nothing to fear, we have already been up before the bar of the world, and judgment pronounced in our favor. We have been persecuted for our endeavors to do good in our fallen

world, sawn asunder, driven to dens and caverns of the earth, yet, the universal opinions of mankind is that we are right, and by patience, fortitude and perseverance we shall, as did our forefathers, ultimately triumph over all our enemies, until the whole earth is filled with the knowledge and glory of God.

Again, the order appears from time immemorial always to have practiced a kind of republican form of government; Kings and Emperors did not hold office in those ancient lodges, because of their kingly authority. Solomon, our Grand Master, was not elevated to that responsible station by virtue of his connection with the royal family, but his integrity, skill and indomitable energy, placed him in the highest office of the order at the time. While the church and the world have been torn by schisms and contending factions, we have remained a unit, carrying out the principles of our great Washington, united we stand, divided we fall. Masonry admits of no political or religous creed, no sectarianism or confusion disturbs the progress of her work, is not bounded by geographical lines; her emblems and her belief are world-wide, and the compass of the craft, in its sublime and holy teachings sweeps the universe. She is not only the most ancient, but the most wonderful and mysterious institutions that ever existed; that it should have survived amid the convulsions of the world, and looked calmly out and smiled serenely upon the storms of kingly wrath, that have swept over the earth and howled along the sky, remained firm and unmoved, where kingdoms have been overthrown, and whole nations gone down in a day, is most remarkable, and can only be accounted for from the watchfulness of that Omnicient eye, that never slumbers or sleeps, and to the protection of that Almighty arm, that never trembles; to this Divine and Holy Being we attribute our safety, success and our salvation. The fraternity, as a body, from the earliest ages of the world's history, has never entered into the great strife of nations for religious rule or political power, though in the hour of need,

when her country called, her sons have been foremost in battle, and fearless in danger. Wellington, Bonaparte, Washington, Lafayette, Franklin, and a host of others of those mighty men, in the councils of the nations, or in the field battling for their countries rights, is an exemplification of these remarks. And she has done more than this, by her symbolical language preserved a knowledge of the true God, when all original language was lost, and the world sunk down in heathenism and idolatry. Sir William Jones, quoted by Dr. Oliver, b. 1. p. 51, says it is the vehicle of important predictions, and while it preserved the great truths, by which the destinies of created beings are influenced, it traces them, by a gradual but certain process, to that mysterious developement of the Divine scheme of man's redemption which was accomplished on the cross, therefore, the cross—the Knights Templar knows this is true —in christian Masonry, is a symbol of life. These facts he continues are not embodied into Free Masonry as a matter for our amusement merely, but to induce a spirit of research among thinking brethren, that our noble science might sustain its high reputation, and preserve a corresponding influence over human affairs.

This is no fancied sketch of ours to arouse the ignorant, or to excite the attention of the thoughtless, but are understood by the most learned Masonic writers in the world, to be sober realities, and the fraternity who have devoted any attention to the subject, firmly believe these prophecies, committed to her care in the early ages of the world, will all be accomplished, and stand until the last tick of time shall overthrow the universe. All that refers to the grandeur and glory of the Kingdom of God, was, before any law was written, communicated orally to faithful witnesses, who were to testify, in a proper manner, what they had seen and heard. And this is not all she has done for the world, as we hope to prove before we are through.

IS IT TRUE THAT MASONRY THROUGH ALL THE DARK AGES HAS EVER POSSESSED AN UNIVERSAL LANGUAGE?

It is, and understood by Masons of every dialect under Heavens. Dr. Oliver, in his Land Marks of Free Masonry, b. 1, p. 93, says: The learned Dr. Lock, before he was initiated into the mysteries of Free Masonry, said: A universal language has been much desired by the learned in all ages, but the Masons have such a thing among them, and it is like the language of the ancient Romans, who are said, by signs only, to express and deliver an oration, intelligibly, to men of all nations. This method of communicating thought, by emblems, symbols and signs, upon moral and religious truths, and the great events that have transpired in our world, is peculiar to the order, and no other institution that ever existed possess it; and we might add, he is not only recognized as a stranger in a strange land, but is received into the warm embrace of a Brother's heart.

A written language, it is true, assists us materially to explain our symbols and emblems, but we can live without it; our principles were ever considered too sacred to be entrusted to the uncertainty of translations; the often obsolete and unmeaningness of words. Again, Masonry, long before the flood, and is to the present day, the great pioneer of the world. To all true religion, where civilization has gained an influence among the nations of the earth, or human beings marked the soil—there her banners wave and float proudly out upon the breeze; there our brethren are silently, steadily and perseveringly at work upon the great tressle-board of human life, preparing the way for the Kingdom of God, which will fill the whole earth with its glory. That so vast a body, says the *Quarterly Review*, vol. 8, p. 85 should exist in such silence, peace and tranquility, and move with such unerring regularity, whilst to the casual observer it would appear that no eye watches, or hand directs its procedure, is the best proof of its original adherence to principles, in their nature unchangeably ad-

vantageons to mankind. There is another peculiarality of the order which proves to our mind, conclusively, that it is of God, and that it, Masonry, in all the dark and idolatrous ages through which she has so signally passed, never has been, in a single instance, guilty of idolatry. This of all sins is the most heinous. It has frequently brought down upon the nations of the earth the most blighting, withering curse of God. Balbec, Palmyra, Nineveh, Babylon, and many other cities, have been overthrown, and scarcely a vestige of their ancient greatness now remains, and the traveler sighs in vain to decypher the places where they once stood. Though the Shekinah, or visible presence of God has never been seen on Mount Moriah since Solomon departed from the God of his fathers. Yet the great body of masons, even in their captivity in Babylon, were unshaken in their belief in the ever living and true God. Our ancient brethren, though in exile in a strange land, away from their temple and their home, and the land of their fathers, had great and exalted privileges, particularly after the command of Nebuchadnezzer, let all the nations of the earth worship the God of Daniel. Our ancient brethren, says Dr. Oliver, b. 2. p. 293, had three grand lodges in Babylon; one at Sara, and the other two at Pumpathadeetha, and Naharda, and Daniel the Prophet, were their grand masters. We are assured, continues this Rev. Dr., by the Rabines, that the tribes who had been carried captive into Babylon, founded the celebrated fraternity of Freemasons on the Euphrates, for the preservation of traditional knowledge and its transmission to a select few, which was kept secret from the rest of the world, and carefully concealed within the closed recesses of those mysterious institutions. He further says, b. 2, p. 289, Pythagoras, the wonderful traveler, who had mastered more than a hundred different languages and dialects, was initiated into the mysteries of Freemasonry, by Daniel the prophet. When Cambysus invaded Egypt, he took the celebrated Pyth-

agoras prisoner, and carried him to Babylon. But what is more to our purpose, he procured initiation at the hands of Daniel into the Jewish system of Freemasonry, which he studied with great care and interest, during his residence of twelve years in Chaldea, and when he returned home, he established his lodges and desseminated along with Esoteric secrets of his philosophy, the peculiar rites and ceremonies of Jewish Freemasonry, which gave a new character to this secret sect, and confered upon it a high degree of pre-eminence among the system promulgated by the sages of Greece, and during the long sojourn of our brerhren in captivity, they, on no occasion worshiped idols, or were led astray from their allegiance to the true God, though they were surrounded by enemies and lived in the midst of an idolatrous nation. Yet the God of our fathers was with them in their great time of need, and kept steadily before them his promises that they should return and rebuild the temple, which will be referred to hereafter, when we come to speak of the relation of the Jews to Jerusalem to rebuild the house of the Lord.

CHAPTER X.

Usages of the Fraternity, what—What included in the Ancient degrees—The Tabernacle a connecting link.

WHAT WERE THE USAGES AND CUSTOMS OF THE FRATERNITY IN THOSE EARLY AGES.

They, says Preston, p. 33, and quoted by Dr. Oliver, b. 3. p. 281, have ever corresponded with those of the ancient Egyptians. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to the Magi alone, who were bound by an oath never to reveal them, except to those capable of

understanding their meaning, and were duly initiated into their mysteries. Pythagoras established his system of Free Masonry on the same principle, all the grand and subordinate lodges throughout the world have copied this example. Masonry, then, is not only the most ancient, but is one of the most perfect systems of morality and religion that ever existed; the teaching of the prophets, Christ and the Apostles, all tend to this point, to elevate man in the scale of being, and fix his hopes firmly upon God, who will accomplish all things according to the purposes of his own will. We have no other rule or guide to our faith and practice.

WHAT WERE INCLUDED IN THE FIRST THREE DEGREES OF ANCIENT MASONRY.

There were, even in Solomon's day, but three degrees —in the beginning of his reign. The first was historical, moral and religious; the second, religion and science of the most exalted character; the third, religion and philosophy, relating to this life as it is, the close of our earthly career, the resurrection from the dead, immortality and eternal life beyond the grave. No ceremonies ever known, except the Royal Arch and some of the higher degrees, can be more grand and imposing than this degree. And before we are admitted into those sublime mysteries of Freemasonry, which ennoble the soul and lifts the mind to God, we must be good men and true. The grand and subordinate lodges are alive to this important subject, and carrying out this rule to the very letter. The mysterious language of symbolism was clearly and distinctly understood by our first parent in Eden, as already remarked, and by Solomon, both having the same object in view—the good of our race. But the glory of Eden has departed forever, so has the the temple, and the visible presence of the Shekinah has never been seen since. But how wonderful, how grand, how sublime must be that view of ancient craft Masonry, which connects it with all times, all ages,

and all generations, shedding a hallowed light of glory over the past, lifts the veil of the present, and solves the doubts and uncertainties of the future. Though our first parent lived nine hundred and thirty years, yet there is an impenetrable mystery that hangs over almost the entire period of his life, evidently designed by the Almighty that it should be so, or Moses, his historian, would have given it to the world.

Masonic traditions, however, have brought to light many wonderful events in the life of our first parent, unrecorded in history, or revelation either. Thus, we have endeavored to follow the light, though at times exceedingly indistinct, and trace the footsteps of the order through the long roll of ages before the flood, and after, following the journeyings of the Israelites until they crossed the Red sea; here was another wonderful display of the protecting power of the Almighty, and the great caution he took in securing his own name and the worship due to him.

THE TABERNACLE,

Without which connecting link, in the history of events, our work, particularly in the higher degrees would be incomplete. A minute description of it is given in Exodus, chap. 25. It was magnificent and grand, surpassing in unequaled splendor, by anything ever seen by the Jews; Moses was the architect or Grand Master, under the immediate supervision of Jehovah, himself. A palace for the God of Israel, where he would manifest his glory, which should be perfectly overwhelming; and Moses went up into the mount, and the glory of the Lord abode upon Mount Sinah, and the cloud covered it six days, and the seventh day he called unto Moses out of the midst of the cloud; and the sight of the glory of the Lord was like devouring fire. On the top of the mount, in the eyes of the children of Israel, and Moses went into the midst of the cloud, and got him up into the mount, and Moses was in the mount forty days and forty nights, Ex. 24, 16–18. The taber-

nacle was an exact representation of King Solomon's temple, erected more than five hundred years afterwards on Mount Moriah, and upon this consecrated spot, the inhabitants of our world, for the first time, received a written law. And the Lord said unto Moses, come up to me in the mount and be there, and I will give thee tablets of stone, and a law, and commandments, which I have written that thou mayst teach them, Ex. 24, 12. These sublime and holy precepts in all their mysterious relations, could never be communicated to or understood by the common people, but the law, as a general rule of action, they were strictly to observe; thus it is with Masonry to this day, all of our sublime teachings, moral and religious principles are given to the world, and we fear not the result of the most scrutinizing test. The Israelites, as a body strongly prejudiced in favor of Idolatry, were not permitted to accompany Moses up to the top of the mountain where those mysterious revelations were made, perfectly beyond their capacities to understand. And this is the course the Deity, in all ages, has pursued; he has communicated a knowledge of himself, and the mysterious name by which he was to be called, to a few only, which was taught in secret and often by the most overwhelming manifestations of his glory. We are told by Dr, Oliver, b. 2. p. 167, note 64. The tabernacle consisting of three distinct parts, was a type of the creation of the universe; the sublimary portion, which we inhabit, the celestial, above us, and the supreme or angelic. And the Apostle seems to have this view, 1 Cor. 12, 2, when he was caught up to the third Heavens, corresponding with the three divisions of the tabernacle; the first is the air where winds, clouds and birds do fly; the second, the upper firmament, where the sun, moon and stars are set; and the third the place where Jehovah dwells in light and glory. The first of these is like the outer courts of the tabernacle, and is most open to us, the second is like the inner court left open and abounding with strong lights, or lamps never giving out, and the third is the sanctum

sanctorum, where none were permitted to enter, but the priests, and they only once a year. The first department of the tabernacle, says an ancient historian, represents the door of eternity, because the sublime thoughts which guard the word are seated at the entrance of the road to science; the second is called the door of flowers, and is connected with the pillar of beauty; but the third, called the door of doors, indicates the sublime school where our ancient brethren communicated the mysteries of the true light. The arts and sciences, the secrets of nature and revelation, were only unfolded to the few who were permitted to enter these closely tiled doors of the tabernacle. It is well known to all the historians of ancient times that most of the Egyptian temples, the tabernacle and Solomon's temple, built on Mount Moriah, were placed due east and west. A reason for this custom is found in Calcut's Ancient History, p. 54: The temples were so contrived that the entrance and statues should look towards the east. But the Jews, when they worshiped in the tabernacle, had no avenues of access but from the east. This method of building temples was very ancient, and, in later days, almost universal. The object appears to be to receive the first rays of the rising sun to assist them in their devotions to the ever-living God. In the Freemason's *Quarterly Review*, vol. 8, p. 286, it is stated: There can be little doubt, when we refer to the rules that were then observed, and compare them with the present state of the craft, that, at the erection of the first tabernacle in the wilderness, Freemasonry received its general arrangements—a character somewhat similar to that which has ever since, and still marks the order. The means for erecting this magnificent structure for the worship of the true God were supplied in abundance by the voluntary contributions of the Israelites, who were enriched by the spoils of the Egyptians, which they were directed to take, as a remuneration for their labors during their long servitude. See Exodus, 3: 21, 22. The tabernacle was one hundred and fifty feet long and seventy-five

feet wide, an oblong square—even the entered apprentice understands this phrase. In the Union Bible Dictionary, p. 601, we are told that it is estimated that the silver and gold used in the construction of the tabernacle to say nothing of the brass, the copper, the wood, the curtains, the canopy, and all the furniture, amounted to nearly one million of dollars. The furniture of the Tabernacle was costly and magnificent, almost exceeding the powers of belief. The ark of the covenant—the glory of Israel—was located in the middle of the holy place, under the wings of the cherubims. The candlestick, made of fine gold, is said to have cost three millions of dollars. See Bible Dictionary, p. 136. A single shaft, five feet high, of solid gold, three branches on each side, three feet in diameter, across the top. It was of the most curious workmanship of artistic skill ever witnessed by the world. Josephus, in speaking of this magnificent structure, b. 3., chap. 6, p. 69, says: Over against the southern wall was set a candlestick of pure gold, being the weight of one hundred pounds, with its knobs, belts and pomegranates. The shaft was elevated on high from a single base, and separated itself into as many branches as there are planets, including the sun among them. It terminated in seven heads—has the number seven no meaning in our order?—in one row, all standing parallel to each other, and these branches carried seven lamps, one by one, in imitation of the seven planets, and these lamps all looked towards the east. The altar of incense, or the golden altar, was within the holy place. Exodus, 30: 1–6. From this altar incense arose every morning and evening. It was a compound of the most costly spices, exceedingly odoriferous. The duty of burning incense upon the altar was especially intrusted to the priests. The preparation of it for common use was positively prohibited, under the severest penalties of the Jewish laws. It was kindled miraculously, and kept alive constantly by the most untiring care. The vessel for conveying the hallowed fire upon which incense was burned was

of pure gold. When the priests cast the incense into the fire the smoke ascended and rolled along in a dark volume, filling the entire apartments with the most odoriferous fragrance. The workmanship of this splendid and magnificent structure was entrusted to Bazaleel and Aholiab; the plan, size, materials, furniture and even the most minute particlars were revealed to Moses on Mount Sinai, having seen the most incontestible tokens that God would accomplish all his gracions designs, bringing his people into the promised land. Moses assembled the nations, recapitulated the events of their history, made all necessary arrangements with his successor for the accomplishment of his great mission; he then celebrated the glory of God in one of the most sublime and animating hymns on record. After pronouncing on the tribes, respectfully, the most solemn prophetic blessing, he went up into a mountain appointed for that purpose by the Deity himself, from the summit of which his eye ranged over the land of Canaan, from the Jordan to the Mediterranean. He died upon that holy mountain at the advanced age of one hundred and twenty years, and was buried in the valley of Moab. He was the author of the first five books of the Bible called the Pentateuch, containing a condensed history of the world and its inhabitants; he introduced that wonderful and mysterious dispensation of which the Divine Being himself was the Author, under which the ecclesiastical government of those nations, by Moses, was administered for so many years, it was not by the slow process of geological investigation, not by the deep research into ancient history, either by himself or his cotemporaries that this holy man of God learned those sublime mysteries so dear to every Mason; which were hidden from the philosophers and sages of his day, but it was by immediate inspiration of the Almighty himself. The superior wisdom which distinguished the Hebrew prophet from all his cotemporaries, renders his single narrative a standing truth in all lodges throughout the world, his direction in building the tabernacle

under the supervision of the Almighty is most remarkable, and his testimony corroborates the traditions of the fathers in the most comprehensive and emphatic sense. If Moses was not a Mason, and the tabernacle, in all the higher degrees of the order, in all its elements, considered purely Masonic, why was Moses considered the head and patron of those sublime mysteries which he had learned in Egypt. If a part of them were not Masonry, what were they? Joshua, the successor of Moses, was the general and commander-in-chief of the armies of Israel, had the special charge of the Tabernacle, under the immediate direction of the Almighty. And when it was completed a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle and Moses was not able to enter into the tent of the congregation because a cloud abode thereon, see Ex. 40 : 34-8 ; and when the cloud rose up from the tabernacle the children of Israel went forward in all their journeyings, for the cloud of the Lord was on the Tabernacle by day, and a fire was on it by night, in sight of all the house of Israel, throughout all their journeyings. The priests and Levites surrounded the tabernacle in an oblong square, in their appointed order, and at some distance from it and the rest of the tribes, in four great divisons, including with its appropriate banner—The custom of carrying banners in modern times probably arose from this circumstance—and every man of the children of Israel shall pitch by his own standard with the ensigns of their fathers house, see Numbers 2, 2. The tabernacle was always pitched in the centre of the camps,and each officer had his respective duties to perform. When the pillar of cloud rested over the tent, the army halted, which was always the case on the Sabbath, when it moved forward the tabernacle was taken down, and the whole host following their leader and fearing no danger, for the Lord of hosts was their guide, however dark, mysterious and inscrutable the ways of Providence may be to us in our pilgrimage through the world, yet the land of Canaan, a world of glorified spirits, awaits

our arrival. After the children of Israel entered the land of Canaan the tabernacle was pitched at Gilgal, Josh. 4 : 19. This was a small village in the plains of Jerico, east of Jerusalem, and about twenty miles from it, and two from the river Jordan, one of the oldest cities in the Holy Land. The road from Jerusalem runs through what is called the wilderness of Jerico, and is described by modern travelers as the most dangerous place in Palestine, on account of the numerous robberies. Messrs. Frisk and King, American Missionaries visited Jerico in June, 1823, and they confirm the account of other travelers, and mention particularly the mountain of Quarentina, where tradition says our Saviour fasted, at the base of which rises a fountain whose waters were the subject of Elisha's miracle At Gilgal the Israelites erected a monument of twelve stones as a memorial of their miraculous deliverance while passing through the waters of Jordan. In Joshua, 21 : 22, we are told that these twelve stones which they took out of Jordan, did Joshua pitch in Gilgal, and he spake unto the children of Israel saying : Whenever your children shall ask your fathers in time to come, saying, what means these stones, then ye shall let your children know, saying, Israel came over this Jordan on dry land, for the Lord your God dried up the waters of Jordan from before you until ye were passed over, as the Lord your God did to the Red Sea, which he dried up before us, until ye were gone over, that all the people of the earth might know that the hand of the Lord is mighty that ye might fear the Lord your God forever. This heap of stone is nearly entire to this day. It was the only true record in the first ages of the world, and continued long after the law was written by Moses on Mount Sinai, the starting point of tradition, because no event can be transmitted before it existed. If the children of Israel had never crossed the Red Sea or the Jordan, no tabernacle would have been erected as a dwelling place for the Most High, or heaps of stone raised to commemorate their wonderful deliverance. And has Masonry, partic-

ularly in the higher degrees, nothing to do with these great events? If not, why is our attention so often directed to these overwhelming scenes? From Gilgal after the country had been subdued, the tabernacle was taken to Shiloh, a city of Ephraim, between Lebanon and Bethel, ten miles south of Sachem, and twenty-five north of Jerusalem. Samuel began to prophesy at this place. Here Elijah lived, and here Joshua divided the land of promise by lot among the twelve tribes that came out of Egypt, and at Philoh it remained nearly four hundred years. One object the writer has in view, in being thus particular in describing places and events in the early ages of the world's history, and the journeyings of the Isralites to the land of promise, is, to show that Masonry is intimately connected with them. The building of the tabernacle, its objects, and effects, is of vast importance to the fraternity, and cannot be overlooked in her historical relations connecting the past with the present, and the future. And the Royal Arch Degree could not exist without this reference or connecting link.

The dark wing of the tempest rested not on the holy altar, but the angel of the covenant watched over it with an eye that never dimmed, and protected by an arm that never trembled. Thus it has been with Masonry in all ages. These mysterious ways of God's power and goodness, and with all the costly appendances of the tabernacle, was to move on steadily to its destination and accomplish the great object of its mission. When it was removed from Philoh, it was borne with exulting triumph before the army on its way towards Nob, but it soon fell into the hands of the Philistines, at the defeat of the Israelites near Apeck. The Philistines took it to Asdod, one of the five capital cities on the Mediterranean, between Askelon and Ekron, and placed the ark beside their idol God, Dagan. But this act of sacrilege and idolatry brought down upon the Philistines the severest punishment; the judgment of heaven descended upon them like a torrent of fire. Dagan was overthrown and fell on on his face, and the idol

temple was destroyed. The Almighty vindicated His own power and Glory, thou shalt have no other Gods besides me, still vibrated in the ears of the fraternity throughout the world. Modern travelers say the ruins of the Temple of Dagan, at Gaza, which were pulled down by Samson, are still to be seen, and Ashdod, is distinctly discovered from an elevated spot near Joppa —the Master Mason understands distinctly the circumstances that took place here. The Philistines, by a special command of the Almighty, returned the ark to the Israelites, who removed to Nob, a city of the priests, in the tribe of Benjamin, and within sight of Jerusalem, about six miles from it. Here David fled from the fury of Saul; here Abernelisk, the high priest, gave David the shew bread to satisfy his hunger; the last resting place of the tabernacle before it was removed into the temple on Mount Moriah, was at Gibion, from five to seven miles north of Jerusalem, At the close of David's and the beginning of Solomon's reign, the sanctuary was there—1 Chron., 1, 39. Here Abner was defeated by Joab, and a stone monument was erected to commemorate this wonderful deliverance of the Israelites since they came into the land of Canaan. In referring to the tabernacle, which the fraternity often do, we cannot forget its emblematic character, and what it was designed to represent, the mysterious and glorious presence of the Shekinah who on many occasions was visible to the Isrealites in their journeyings from bondage to the land of promise. The two veils, to the Jewish and Christian dispensation; the priests offering sacrifices in the Holiest of Holies to the great atonement made by the Son of God—arise, in the end of the world hath he put away sin by the sacrifice of Himself. We have but hastily glanced at a few of the most prominent features of the order in the early ages of the world, endeavored to keep steadily before the mind its emblematic characters, and the great object of her mission, peace on earth and good will to man, and the respective duties we are to perform, that the true meaning of our

emblems and symbols have come down to us uninteruptedly on the stream of time. That we speak the same language uttered by prophets and wise men more than four thousand years ago. That the light of Masonry, it is true, glimmered but faintly at times in those dark ages of heathanism, but at others shone with a clearer and brighter effulgence until it burst forth in all its glory upon the consecrated hights of Mount Moriah; her scattered energies are collected and concentrated upon one single object, her workmen closely inspected and her work minutely examined. A system, grand, glorious and efficient is being organized, that is to tell upon the destinies of the fraternity forever. The nations of the earth are beginning to move forward in this great enterprise of building a house for God. The most celebrated artists in the world are engaged, ample means are provided, and the Lord God of Israel is to preside over and superintend the work, and Jerusalem, of all places on earth, was the spot where this magnificent structure was to be erected and dedicated to his Holy Name.

CHAPTER XI.

Jerusalem—Mount Moriah—David—Solomon—The temple—Emperor Julian attempts to build the temple—Mount Moriah—David—Solomon, his initiation—Marriage—Navy—Cavalry—Prayer—Forests of Lebanon—Zeradetha—Joppa.

JERUSALEM—MOUNT MORIAH—DAVID—SOLOMON—THE TEMPLE.

Jerusalem is situated thirty-one deg. fifty min. north latitude, and thirty-five deg. twenty min. east longitude from Greenwich, in the interior of Palestine, on the west side of Jordan, thirty-four miles from Joppa—no Mason can misunderstand the meaning of this term—and one hundred and twenty from Damascus, and was the capital of the kingdom of Judah, the perfection of beauty,

and the glory of all lands. Selected by the Almighty as his own dwelling place, where the visible presence of the Shekinah was often visible, where David sat and tuned his harp to the high praises of Jehovah, where enraptured prophets saw bright visions of the world above, and received messages and gifts for men; where the tribes came up to witness and mingle their anthems in ascriptions of praise to the Most High; where the Redeemer came, in the form of a servant, to redeem a world from sin, and pointed steadily to the opening heavens, where all good Masons hope at last to arrive. Jerusalem was a scene of some of the most overwhelming events that have ever transpired in the annals of our race. Under the administration of David and Solomon it rose in magnificent grandeur, unparalleled in the history of the world, and it is said, by the historian, at this time contained nearly a million of inhabitants. It was once called Salem, and, in the days of Abraham, was the abode of Melchisedech. When the Israelites took possession of the promised land, Jerusalem was held by the Jebusites. The ancient city of Salem was built on Mount Moriah. When the Jebusites, previous to David's time, became masters of it, they erected a strong fortress in the southern quarter of the city, which they called Mount Zion. Although the Israelites, under Joshua, took possession of the circumjacent territory, the Jebusites still held this fortress, or upper tower, until the time of David, who wrested it from them. 2d Samuel, 5: 7–11. Nevertheless, David took the stronghold of Zion—the same is the city of David. And Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons, and they built David a house, preparatory for building the temple by Solomon.

David, then removed his court from Hebron to Jerusalem, which was thereafterward known as the city of David, 2d Samuel, 6. 12. So David went and brought up the ark of God, from the house of Oed-edam into the city of David with gladness. Upon this proud eminence, within the boundaries of this ancient city, Solo-

mon erected the temple for the worship of the whole Jewish nation, unparalleled in splendor and magnificence by anything that art or the ingenuity of man had ever accomplished. It held this proud eminence as mistress of the world for nearly five hundred years, when it was destroyed by Nebuchadnezzar; then it lay in ruins seventy years, while the Jews were in captivity in Babylon, after which it was restored in some good degree, to its former magnificence, and so remained nearly six hundred years, when it was finally destroyed by Titus, A. D. 70. In the reign of Adiran, Jerusalem was partly rebuilt under the name of Elia. After being transformed into a pagan city, Helen, the mother of Constantine overthrew its monuments of idolatry, and erected over the sepulchre of our Saviour, a magnificent church. The Emperor Julian, in the true spirit of an Apostle, says the Bible Dictionary, p. 349, desiring to give the lie to prophecy, assembled the Jews at Jerusalem, and endeavored in vain to rebuild the Temple.

In this attempt he was frustrated by an earthquake and fiery eruptions from the earth, which totally destroyed the work, consumed the materials which had been collected, and killed a great number of men. Jerusalem continued in the power of the eastern kings until the reign of the Kalif Omer, the third in succession from Mohammed, who reduced it under his subjection. This impious infidel was afterwards assassinated in the streets of Jerusalem, in the year 643. The Saracens continued masters of Jerusalem till the year 1099, when it was taken by the Crusades—it is supposed that the Knights Templar received their present organized form from this circumstance—under Godfrey of Bouillon; they founded a new kingdom, of which Jerusalem was the capitol, which lasted eighty-eight years, under nine kings; at last this kingdom was utterly ruined by Saladin, and though the christians once more obtained possession of the city, they were again obliged to relinquish it; but in 1217 the Saracens were expelled by the Turks, who have ever since continued in possession of

it. No other city in our world has ever suffered such a fate; seventeen times, says the Bible Dictionary, p. 349, it has been taken and pillaged, and millions of men slaughtered within its walls; but still it is the proud memento to the fraternity, of unparalleled greatness and grandeur of former times; and in nearly all the degrees pertaining to the order our attention is frequently directed to the overwhelming scenes that transpired on this consecrated spot, but always with profound awe and deep veneration. By the use of those glittering symbols, the God of Israel employed to represent his glory, as long as he visibly abode in Jerusalem, and his chosen people were true to him, and the worship he had prescribed, as due to his holy name, as long as they kept faithfully, steadily and perseveringly onward in their work, they were under the immediate protection of the Almighty.

But when it to a great extent became idolatrous, the God of Abraham abandoned it to its fate, and it went down of its own weight. But modern travelers have within a few years, been on the very spot where once rose the temple, the admiration of the world—ruin and desolation, now, like the angel of death, reigns over all. But here lie still the mountains; here the Valley of Jehosaphat—a very significant word in the third degree, it means judgment of God—Bible Dictionary, b. 340, —the brook Cedron, the Mount of Olives, Calvary, Mount Zion, and Mount Moriah, all looming up in awful grandeur, and looking down in frowning contempt upon the ruin and desolation below. These evidences of the greatness and power of Jerusalem, are permanent and unshaken as the everlasting mementoes of the truth and faithfulness of the God of Israel, who will never suffer his glory to be given to another. The Jews believe they will yet return to rebuild their city and their temple, and it is not impossible that some of the Masons, who have for so many years kept alive the mysterious forms, ceremonies and worship of their ancient temple, may go up with them, and again

see the glory of God as it was so strikingly manifest during the seven years of its erection.

MOUNT MORIAH,

Is nearly on a level with other parts of the city, and is occupied at present by the Mosque of Omar, which is on the very spot where the temple stood, and so sacred is this edifice in the eyes of the Turks, that no Christian is permitted to place his foot within its sacred enclosure on any pretence whatever. Although the elevation of this mountain, in modern times, has greatly disappeared, yet its position is beyond all controversy. To prepare it for the vast structure of the temple, says the Bible Dictionary, p. 352, Solomon inclosed the mountain by a stupendous wall, of an average perpendicular hight of five hundred feet, filling up the intervening space between the wall and the mountain, so as to form a spacious and level area for the temple and its extensive courts. Mount Zion is south-west of Moriah, and its present position and elevation correspond exactly with the most ancient records. The Jews at present call the whole mountain the Hill of Zion. Bible Dictionary, p. 353, says: The south wall passes over Mount Zion, near its summit. The valleys north and west of Moriah at present are not very deep ; Calvary was only a small elevation on a greater hill, which is the north-west part of the city, but the name is given to the whole mountain. Upon this holy mountain—Moriah—Adam was formed, as before remarked ; and from one of its lofty peaks Enoch ascended up into heaven, two thousand and five years before the temple was built. On this holy mountain, the Jews believed, that the visible presence of the Deity could always be seen. But to the fraternity he is everywhere. Here Abraham offered up his son Isaac. Here the three lodges of Masons were opened and consecrated to the service of the ever-living God. On this holy eminence Solomon built the temple. In 2d Chron-

icles, 3: 1, it is said: Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah.

DAVID

Was the son of Jesse, of the the tribe of Judah, the father of Solomon, born in Bethlehem—the same place where our Saviour was born—one thousand and eighty-five years before Christ. While quite a youth he was annointed king of Israel by Samuel. He was then about twenty-two years of age. Soon after, he ascended the throne. He overthrew the Jebusites, wrested Jerusalem from them, and established his seat of government there. Great bravery, moral courage, and indomitable skill characterized all his actions. Divinely inspired, he was at first directed to build a house for the Lord. In this undertaking he was greatly assisted by the tribes of Benjamin and Judah. He commenced by leveling down the top of Mount Moriah, and built a wall, says the Union Bible Dictionary, p. 446, fifteen hundred feet square and seven hundred high, and forty feet above the top of the mountain. This was a rocky precipice, but was inclosed by a wall and filled in, until it formed a level for the temple and its courts. Moriah is now almost a plain, or level ground. It is occupied by an open court, fifteen hundred feet long and one thousand wide, surmounted by a high wall, and planted with trees. David collected an immense amount of the most costly materials for the house of the Lord, and, in his own language, 1 Chronicles, 22: 14–16, says: Now, behold, in my troubles I have prepared for the house of the Lord a hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight; for it is in abundance. Timber and stone also have I prepared, and thou mayest add thereto. See the whole chapter: Arise, therefore, and be doing, and the Lord be with thee. Dr. Oliver, b. 1, p. 165, says: David was our first grand master. If so, he must have had subordinate lodges working under his jurisdiction. The conclusion is then irresistible that Masonry existed in an

organized form before Solomon's day. The cost of the temple, or the gold and silver collected by David for its erection, has been variously estimated. Dr. Oliver, b. 2, p. 186, says: The incredible quantity of the precious metals that were actually used in its construction, added to the wages of more than two hundred thousand workmen, appears extravagant. The edifice alone, as has been estimated, consumed more gold and silver than at present exists upon the whole earth. It is asserted by Prideaux that the treasure bequeathed by David alone excelled the riches of all the world; in specie, at the present day, altogether reaching to the incredible amount of nine hundred million pounds sterling. The Bible Dictionary, compiled under the immediate supervision of different denominations of Christians, p. 607, says: David collected what was equal to forty-eight thousand tons of gold and silver, or, as some have estimated the amount, thirty-five billion five hundred and twenty millions. Josephus, Dissertation 3, p. 630, says: A talent of gold is two thousand eight hundred and eighty dollars. This would make the amount of gold alone left by David two hundred and eighty-eight millions. Even the lowest estimate ever made of this magnificent building surpasses almost the powers of comprehension or belief. David furnished the design, plan, and location of the building, in all which he was divinely inspired. He reigned seven years and six months in Hebron—the place where John the Baptist was born, referred to hereafter—over the tribes of Judah, and thirty-three years in Jerusalem, but was not permitted to go on with the work, for reasons in the holy scriptures, and distinctly understood in the third degree of our work. He lived seventy years, died, and was buried by his son, Solomon in Jerusalem with great pomp and magnificence, one thousand and fourteen years before Christ.

SOLOMON,

King of Israel, was the son and successor of David.

Soon after his birth, the prophet Nathan was sent by Divine authority to give him the name of Jedidiah, signifying the beloved of the Lord. He married the daughter of Pharoah, king of Egypt. His connexion with the royal family, the immense wealth received from the King of Tyre, the gifts, spoils and confiscation of crowned lands, and particulary taxes from every kingdom, he received the most costly gifts, the spoils of his enemies—the vineyards, olive trees, herds of Sharon, herds of the valleys, camels, apes, taxes from laborers, an extensive commerce by sea and by land, the vast exportation of horses and chariots from Egypt, together with the immense wealth left him by his father, swelled this amount, and made him the richest sovereign in the world. Not only his immense wealth, which is beyond the power of numbers almost to compute, he possessed the attributes of wisdom in a pre-eminent degree, unequaled by any man living or that has ever existed since his day. And this most wonderful man, in all his attributes, was a free and accepted Mason, and the fraternity throughout the world point to him as the Grand Master and patron of the order.

INITIATION OF SOLOMON INTO THE MYSTERIES OF MASONRY.

The exact date is unknown, but it was not, according to our present rule, before he was of lawful age, doubtless soon after he became acquainted with the manners and customs of Egyptian law, with what unparalleled skill the fraternity had erected some of the most magnificent structures in the world, for no one doubts in this enlightened age of deep research, that Freemasonry, according to Br. Rockwell, dates its origin to the forgotten ages of the world's history to the Egytian mysteries. At all events he was Divinely inspired, and it appears to us he must have been a Mason before he commenced the building of the temple, that he was introduced into and made acquainted with the mysteries of the order; and the probability is, David, his father, Hiram, king of Tyre, and others equally qualified, as-

sisted in this sacred service. Did the God of Israel know that Solomon was a Mason, that he belonged to a secret society, mysterious in all of its elements and wonderful in design and execution? Did he ever reprove him for belonging to a society so fraught with danger to the community and the church, as is said by our enemies? Never, because no such thing ever existed. Infinite wisdom designed, an Omniscient eye inspected the materials, the work, and every department of the building. We are but the humble imitators of this glorious design. A new era now dawns upon our history. An organization more grand and glorious than anything that had preceded it, is completed. Her workmen are arranged in the most ample order; none but the must skillful artists, faithful and true, were employed. Secret mysteries introduced, peculiar to themselves, while at work, and used as signs of recognition when they traveled abroad. The geometrical figures and emblems employed by Seth, mentioned by Josephus, in building those mysterious pillars in the land of Sirad, two thousand three hundred and seventy years before Solomon's day, and the nine arches of Enoch, imbedded one hundred feet below the surface, on Mount Moriah, were carefully examined, and their emblematical language perfectly understood and were introduced into the work of the temple with such imposing forms and ceremonies that it was impossible that their true meaning could be misapprehended or forgotten, and has never been misunderstood by the fraternity to the present day. It will be recollected that the point within a circle, the triangle, the globe, the deacon's rod, borne before the Grand Master, an emblem of absolute power, the square, the compasses, the plumb, the level, the net work, the lily work, the pomegranite, and many other emblems of significant meaning, were found in the Pyramids of Egypt, and some of them built before the flood. And this method of instruction will constitute the landmarks of the order forever. If a grand or subordinate lodge adopt any other system of instruction, it would cease to

exist and not be recognized by the fraternity in any part of the world.

MARRIAGE OF SOLOMON.

No authentic record the author has been enabled to find, gives any minute circumstance of this ceremony, but if he adopted the usages of the Egyptians, into whose family he married, it must have been grand and imposing. The journal of our American missionaries, containing an account of a wedding in Greece, says: at midnight, precisely, it was commenced, in the very language of the scripture, Behold the bridegroom cometh, go ye out to meet him. A thousand chariots not unfrequently accompanied some of the eastern kings in their marriage ceremonies to the palace of his royal bride, each bearing a lighted torch; heralds going before crying out, Behold the bridegroom cometh. This custom still prevails in many provinces throughout Egypt. The probability is, Solomon pursued a similar course, this would comport with his royal dignity and add much to his renown in the eyes of Pharaoh, his father in law, and all the nobility of Egypt. Most of his wives were the daughters of noblemen and princes, and more for a princely display according to the custom of eastern nations, than anything else.

NAVY OF SOLOMON.

It is a mistake to suppose that geometry, astronomy, navigation, and the arts, were but little understood by the ancient Egyptians. Solomon himself had the control, and received the exclusive benefit of the navy of Tarshish, and the navy of Hiram, bringing gold, silver, ivory and peacocks, which took a voyage of three years to perform. A description of one of those ships of Tarshish, is given by Athenaeus, a very ancient writer, and quoted in the Union Bible Dictionary, p. 574, says: was nearly five hundred feet in length and sixty in breadth, upwards of four thousand rowers, and at least three thousand other persons were employed in the nav-

igation of it. The Phoenicians were principally concerned in it, and had ports of their own in almost every country, the most famous was Carthage, and Tarshish, in Spain, and those ships capable of performing this voyage, were called the ships of Tarshish. And in addition to Solomon's vast commerce by sea and land, every man brought gold, silver, garments of armor, spices, horses and mules. So King Solomon exceeded all the kings of the earth for riches and wisdom, and all the earth sought Solomon to hear his wisdom, which God had put into his heart,—1 Kings, 10, 23, 24, 25.

CAVALRY OF SOLOMON.

And Solomon gathered together chariots and horsemen, and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.—1 Kings, 10, 26. And Solomon had horses brought out of Egypt, and linen yarn, and the king's merchants received them at a price, and a chariot went up and came out of Egypt for six hundred shekels. This wise sovereign now commenced preparation for the building the temple, which should surpass for costliness of materials and elegance of workmanship, every other building in the world.

PRAYER OF SOLOMON, AND THE ANSWER. I KINGS, 3D CHAP., 9TH AND INCLUDING 14TH VERSES.

9. Give therefore my servant an understanding heart, to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of

thine enemies, but hast asked for thyself understanding to discern judgment.

12. Behold, I have done according to thy word; lo, I have given thee a wise and understanding heart, so that there was none like thee before hee, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the Kings like unto thee, all thy days.

14. And if thou wilt walk in my ways, to keep my Statutes and my Commandments, as thy father David did walk, then I will lengthen thy days.

This stupendous edifice was absolutely Masonic in all its features. Infinite wisdon contrived, an Omniscient Eye inspected the materials, the workmanship, and every department of the Temple from its commencement to its final completion. Masonry has had the honor of rearing the first temple ever erected to God, and dedicated to his holy name in our world. Solomon was our Grand Master, under the immediate direction of the Almighty, the Supreme Architect of the Universe. Are any prepared to gainsay or set aside this truth? He was nearly four years in preparing the materials and over three in putting them together. A glance at the places where they were prepared may not be out of order.

THE FORESTS OF LEBANON

Were selected for the wooden portions of the building. They are an elevated range of mountains in Syria, north of Palestine, pursuing nearly the course of the Mediterranean. It abounds with lofty cedars forty and fifty feet in circumference, and more than a hundred feet high. This was the kind of timber principally used in the construction of the temple, not only on account of its balsamic odors, but for their great durability. Some of them, says a modern traveler, have been known to last more than two thousand years. Mr. Fisk, an American Missionary, visited Lebanon in 1823, says: Even the few cedars that remain may well be called the glory

of Lebanon. Mandrell measured one of them which was thirty-six feet in circumference, and one hundred and eleven feet in the spread of its branches. Another traveler describes the mountains of Lebanon and its scenery thus: the highest elevation is to the south-east of Tripoli, and their summits capped with clouds and snow are discerned at the distance of thirty leagues, 90 miles. Here nature displays all her loveliness, beauty and grandeur, here Solomon ordered the timbers to be fell and prepared. Now, therefore command thou that they hew me cedar trees out of Lebanan; my servants shall bring them down from Lebanon unto the sea. 1 Kings, 5: 6–9.

ZARETAN.

It is well known to the fraternity that the stone were squared, hewed and numbered here. It is a small place on the west bank of the river Jordan, where the Israelites crossed when they entered the land of Canaan, and the waters were gathered into a heap, not far from the Sea of Tiberas.

JOPPA.

No master Mason can mistake this allusion in our work. It is one of the oldest towns in Asia, situated on a sandy promontory, jutting out into the sea from the eastern coast of the Mediterranean, between Cæsarea and Gaza, and about thirty miles north-east from Jerusalem. Three of its sides are washed by the sea. It is the principal seaport of the land of Judah, and of great commercial importance to Egypt, Ethiopia, and many other nations. Messrs. Fisk and King lodged there in the spring of 1823, in the very house, tradition says, where Simon the tanner lived. Persons from Jerusalem, going to Ethiopia, took shipping here, a distance, probably, of more than a thousand miles.

CHAPTER XII.

Two Pillars—Hiram, King of Tyre—Ground Floor of the Temple —Middle Chamber—Sanctum Sanctorum—Solomon discovers the Nine Arches—Conceals the Ark of the Covenant—Dedication of the Temple.

TWO PILLARS OF BRASS.

Referred to 2 Chron. 3 15, were cast on the Plains of Jordan, in the clay ground between Succoth and Zaretan, 1 Kings, 7, 46, this memorable spot, as near as can be ascertained, is not far from where Abram pitched his tent, on his return from Mesopotamia. The design and execution of these wonderful pillars was purely Masonic; superintended by Solomon, our Grand Master, and finished under the immediate inspection of Hiram. King Tyre, and other celebrated artists. We have, generally in our work, considered their dimensions, including the chapters, to be forty cubics high, or sixty feet, their thickness about four inches, and their circumference, according to Josephus, B. 8, chap. 3, p. 167, was twelve cubits or eighteen feet; but how these immense pillars and stones, weighing several hundred tons, were carried up to Jerusalem by land, a distance of nearly thirty miles, we have no means of judging; but it is not the enormous size, the material or the curious workmanship that most interests the intelligent Mason, but the design appears to have been to commemorate their deliverance from Egyptian bondage, and such we believe is the object the fraternity has in view, when our attention is directed to them in our work.

Hiram, King of Tyre, 1 King 7, 13 14, we are told: And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphpatali; and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass, and he came to Solomon and wrought all his work, i. e. that portion assigned him in

the temple. He was cotemporary with David and Solomon, and on terms of the strictest political and personal friendship with them; under his reign the city of Tyre became celebrated for its wealth and magnificence, and the vast supplies he furnished the kings of Israel show the greatness of his resources; and Hiram sent to the King, six score talents of gold, 1 Kings, 9, 14, about $345,600. He was an eminent artist, and employed by Solomon on some of the most difficult and costly fixtures and furniture of the temple. Josephus says, b. 8, chap. 2, p. 165, the copies of this epistle, sent by Solomon to the King of Tyre, remain in the original hand-writing of Solomon, in the public records of Tyre to this day, and also are preserved in our books; there can be no doubt, we think, that Hiram was a Mason previous to this, and a member of the fraternity of his day, because the Tyrians were the most celebrated artists in the world, and none but those who had been initiated into the sublime mysteries of the order could get employment in building a house for God. He stood at the head of his profession in his own kingdom; besides the peculiar and delicate business entrusted to his care, not only taught him how to make the materials and golden vessels for the temple, but the necessity of explaining their use, the appropriate and mystical reference of each, which would be impossible for him to do, if he did not belong to the fraternity; it is certain, in our lodges he is considered second only to Solomon, himself, and on all difficult occasions, the confidential adviser of his sovereign, and intimate friend, perfectly familiar with the most valuable secrets, understood the internal work of the temple in all its mysterious relations, in all its sublime and holy teachings, never given to the world and never will be.

THE GROUND FLOOR OF THE TEMPLE

Was of the finest marble, surrounded by a beautiful tesselated border of fine gold, equisitely wrought. This part of the temple was costly, dazzling, and splendid be-

yond description; the floor of the house, we are told, 1 Kings, 6, 30, he overlaid with gold, within and without. Is it possible, within these consecrated walls, with all this dazzling splendor around him, the wisest man and the most celebrated artists in the world to assist in the ceremony, the entered apprentice was initiated into those sublime mysteries hidden forever from the scrutinizing gaze of the world, and so faithfully transmitted through the long roll of ages, that here he was made acquainted with the first elements of Masonry, and taught those high and holy principles of religion that must be his guide through life, that he must apply himself assiduously to his new profession, before he could receive anything more than an entered apprentice's wages. In the second degree a new scene opened before the enraptured gaze of candidate; the explanation of every symbol was religious, solemn and impressive, and carried with it the irresistible conclusion of the great antiquity of this degree, and that no man, unaided by inspiration, could have ever originated or introduced a system so grand and glorious, including all that is necessary for our well-being, here and hereafter; the explanation given to the candidate, by a skillful workman, is unsurpassed in sublimity, we think, by anything except in some of the higher degrees.

MIDDLE CHAMBER.

Here the wonders of creation were unfolded and opened before the aspirant, the motion of the heavenly bodies explained, and their order, the physical laws by which the Supreme Architect governs the universe, the principles of science, morality and pure religion, the most solemn and deeply interesting truths were inculcated with a moral power that never could be forgotten, and the more he could comprehend those sublime mysteries by intense study and application, the nearer he would be assimilated to the likeness of God. Here he could more readily understand why Masonry was instituted in the early ages of the world, to keep alive and

glowing upon hearts, the worship due to the only one living and true God.

SANCTUM SANCTORUM

Was costly and magnificent, beyond the power of language to describe; it was covered over with plates of pure gold, the furniture, the ark and the cherubim were formed of the same precious metal. All the aspirant had witnessed in the preceding degrees, were but faint preludes to the august and overwhelming scenes that burst upon his vision; he was taught inflexible integrity, and a firm reliance upon the God of his fathers would be his safest guide through the dreary pathway of life; this momentous truth was enstamped upon the mind with a force and moral sublimity that never could be effaced while he had a heart to feel, or a mind to appreciate the glorious design of our forefathers in instituting this degree, which nowhere else can be found in our world. There were many emblems and symbols explained to the candidate, which never can be committed to paper, but all tend to enforce some of the most sublime and deeply interesting truths that have ever transpired in the annals of our race, or that ever will; then brethren, amid the instability of human affairs, where everything else is changing and passing from our view, let us toil on, a better home, and a brighter Heaven awaits our arrival in the Grand Lodge above.

The following remarks relative to King Solomon's temple cannot be uninteresting to a Royal Arch Mason:

This famous fabric was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel who was visible over the threshing floor of Ornan the Jebusite. It was begun in the fourth year of the reign of Solomon, the third after the death of David, four hundred and eighty years after the passage of the Red Sea, and on the second day of the month Zif, being the second month of the sacred year, which answers to the twenty-first of April, in the the year of the

world two thousand nine hundred and ninety-two, and was carried on with such prodigious speed that it was finished in all its parts in little more than seven years.

By the Masonic art and the wise regulations of Solomon, this famous edifice was erected without the sound of the axe, hammer, or any tool of iron; for the stones were all hewed, squared and numbered in the quarries of Zeredathah where they were raised; the timbers were felled and prepared in the forest of Lebanon, and conveyed by sea in floats to Joppa, and from thence by land to Jerusalem, where the fabric was erected by the assistance of wooden instruments prepared for that purpose. And when the building was finished, its several parts fitted with such exact nicety that it had more the appearance of being the handiwork of the Supreme Architect of the universe than of human hands.

SOLOMON DISCOVERS THE NINE ARCHES OF ENOCH.

For this purpose, says Dr. Oliver, b. 1, p. 419, he commissioned three of his chief and most trustworthy officers to explore that part of the mountain where the vestiges of ruins had formerly been found, with private instructions to communicate the success of their labors to none but himself. After unwearied toil, accident brought them to the identical spot, as we are informed by the voice of Masonic tradition, where Enoch had built his nine perpendicular arches. At length they descended into the ninth cavern, where, at a depth of nearly one hundred feet below the surface, they discovered things of incalculable benefit to the craft. The treasure was removed and placed in a secure depository within the king's private chapel, beneath the sanctum sanctorum of the temple, which was connected with the palace by a subterranean avenue of arches, supported by pillars—see Bro. Mackey's Lexicon, p. 136 of the Pillars—but the entrance was known to none but himself.

It will be remembered that Enoch was taken up into heaven, according to Josephus, in the year of the world

nine hundred and eighty seven, and the foundation of the temple was laid in the year of the world two thousand nine hundred and ninety-two. Some of the sublime mysteries, then, were concealed from the world two thousand and five years. And if this discovery had never been made, would the temple have been finished in all its parts, and the royal arch degree be complete? But the Supreme Architect had these invaluable treasures deposited there, and he watched over and carefully guarded everything, and caused them, in due time, to be brought to light, that would be of any use in building a house for himself. And this whole scene appears as well authenticated as any event that has come down to us on the pages of history, and is no more mysterious than a thousand other things connected with the temple.

SOLOMON CONCEALS THE ARK OF THE COVENANT.

Dr. Oliver says—b. 1, p. 424, note 19—the old traditions of Masonry relate, that Solomon being afraid that the Jews would not retain their faith steadfast in Jehovah, but would apostatize from his worship, and thus cause the destruction of the temple and the city, and the captivity of the tribes, he constructed an arched vault, or subterranean passage, leading from the most private apartments of his palace to a crypt or secret place under the holiest of holies, that the ark and other sacred utensils, might there be preserved from destruction. This vault, or passage, was divided into nine separate compartments, the first communicating with the palace by a winding or spiral staircase, and the last opening into the sacred crypt. They were constructed by men carefully selected from amongst the Gibeonites, well skilled in the arts and sciences, particularly in carving and sculpture. They were placed under the direction of Adoniram, and worked only when the common masons had retired from their labors, viz, from nine to twelve o'clock at night, that the existence of the passage might remain a secret from the world, except the three Grand Masters and the four and twenty Phoenician workmen.

In St. James *Chronicle*, April 9th, 1842, it is stated—an American missionary at Jerusalem, has recently been exploring the vaults under the mosque of Omar, the very spot where the temple of Solomon once stood. He is decidedly of the opinion they are not Roman, but the original secrets of Solomon's Temple. What these sublime mysteries were, have never been given to the world, but carefully preserved and faithfully handed down to us, and distinctly understood by the fraternity this day. Without this connecting link, the history of Masonry would be incomplete. In the Free Mason's *Quarterly Review*, 1835, p. 160, we are informed that these men were a body of architects and engineers, who were previously employed in the erection of temples, theatres and stadia. These, together with the sacred mysteries, the emigrants carried with them into Asia, where, after some years, the arts flourished with a prosperity unequaled and unknown in the world. These men, after the temple was completed, were very numerous in Asia Minor, Syria, Persia, and India. They were distinguished from the profane and uninitiated by their science and skill in architecture, by appropriate words and signs by which they could recognize their brethren in all parts of the globe. They were divided into different lodges, distinguished by different names, possessed of distinct jurisdictions, and each separate association was under the superintendence of a master and wardens. In Cross' M's Chart, p. 90, we are told, for this purpose our traditions, says, Solomon introduced the degree of the most excellent Master. None, however, but those who had been inducted into the oriental chair of Solomon, by the unanimous suffrage of their brethren, can be admitted into this degree of Masonry. When the temple was completed and the cap stone celebrated with great joy, none were admitted to this degree except such as had proved themselves worthy by their virtue, skill and inflexible fidelity to the craft. The duties of a Most Excellent Master, were such that he should have a perfect knowledge of all the preceding degrees. To the

desciples of Freemasonry, says an eminent writer, quoted by Dr. Oliver, b. 1, 426, note 26, are our fellow countrymen indebted for most of those splendid and majestic structures, which even at the present day, point their aspiring domes towards the Heaven of Heavens, and beneath which man breathes his prayers of peace and gladness, and to their predecessor in the craft mankind are indebted for those stupendous monuments of human skill—the Pyramids of Egypt, though many thousands of years have passed away. Still exist the temples of Memphis, Helipolis, and Thebes, whose collosal ruins are to this day the wonder and admiration of the traveler. Persipolis, with its splendid palatial edifices, Babylon and her hanging gardens, Ninevah with her mighty walls, Balbeck and Palmyra, still majestic in ruins, the labyrinths of Egypt, Crete, and Lemnos, and the marble glories of Greece, whose beauties a bright shadow cast and shed a halo around the mighty past.

The above traditional and historical facts are but reiterating the remarks we have so often made in the progress of these pages, and from some of the most celebrated authors in the world, that Masonry existed in some organized form thousands of years before Solomon's day, and from those stupendous works of art and sublime mysteries, he received the elements and embodied them into a more perfect system in building the temple.

THE DEDICATION OF THE TEMPLE. NATIONAL RELIGION ESTABLISHED, THE GLORIOUS PRESENCE OF THE SHEKINAH.

This was one of the most august assemblages of Masons that ever took place in our world. On that ever memorable occasion, more than one hundred and fifty thousand of the fraternity were present. The pillars of brass were raisod up in front of the temple. The golden vessels brought from the banks of Jordan, arranged in the most ample order; the ark of the covenant, with solemn pomp and great rejoicing, was deposited in the

most holy place—1 Kings, 8 : 1, 6—under the wings of the Cherubim. All things being now ready, it was dedicated to the worship of the ever-living God, one thousand and five years before Christ, in the month Bul, the end of our October, two thousand eight hundred and sixty-five years ago. The king himself presided in person; the high officers of state, the order of priesthood, amid the assembled thousands of Israelites, added to the solemnity of the scene. The language of our grand master was equal to the occasion, and the act was accompanie with the greatest magnificence that Hiram, king of Tyre, the sovereigns and nations of the world could display. Glorious and truly sublime must have been this scene to the young king, clothed in the robes of royalty, officiating as high priest, before this immense crowd. The altar, dazzling with gold and sparkling with the most costly gems, while the thousand of Levites and priests, arranged in ancient form, on the east side, habited in surpluses, (regalia,) with harps, cymbals, and trumpets in their hands directed the eye of that vast multitude to the highly polished pillars of molten brass before the door of the temple now thrown open, and displaying the interior brilliantly lighted up, while the burnished gold of the floor, the ceiling, the walls, with precious gems, reflecting the strong light on the sides, from the golden lamps, that threw their dazzling splendor before the enraptured gaze of the awe stricken multitude, all combined would have completely overwhelmed the imagination, amid the bewildering and astounding scenes that burst upon their view; and this was much enhanced by the embroidered veil that partly concealed the more awful glories of the most holy place. Captivating must have been the din of the instruments of four thousand Levites, led on by the priests, with one hundred and twenty trumpets directing the chorus of this immense congregation as they chanted the sublime melodies of the royal psalmist in the grand intonations of the Hebrew language, like the rolling of many waters. Lift up your heads, O ye gates, and be ye lifted up, ye ever-

lasting doors, and the King of Glory shall come in.—Psalms, 24: 7.

PRAYER OF SOLOMON,

2d Chronicles, 6th chapter, commencing at the 12th verse and including the 21st.

And he stood before the altar of the Lord, in the presence of the congregation of Israel, and spread forth his hands: for Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, and said,

O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts: thou which has kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now therefore, O Lord God of Israel, keep with thy servant David, my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But, will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to harken unto the cry and the prayer which thy servant prayeth before thee; that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth towards this place.

Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

THE ANSWER TO SOLOMON'S PRAYER.

And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever, and mine eyes and mine heart shall be there perpetually.

THE PRESENCE OF THH SHEKINAH IN THE TEMPLE.

Now when Solmon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.

2. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

3. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, for he is good; for his mercy endureth for ever.

We have given but a very brief sketch of this Masonic edifice, erected entirely by Masons; the first temple in our world dedicated to the worship of the ever living God, as it was erected in the days of Solomon, built on Mount Moriah, overlooking from this proud eminence, the kingdoms of Judah and Palestine. No language can give an adequate description of its dazzling splendor, covered with gold within and without; and the sun in his firery course has never poured his broad beams of light upon so proud a monument of splendid glory, that surpassed every other structure in the world. If sacred history had not informed us

otherwise, it would be supposed the whole temple was made of pure gold; to the fraternity belonged these costly materials, to them was entrusted the exquisite workmanship of this stately edifice, to them was assigned, under the immediate inspection of the Almighty, the glorious task, and well did they fulfill their trust; they were endowed with supernatural skill to work in gold, silver and brass, unknown in the world before, assigning to each its appropriate name and place, for the most sacred and holy purpose. And was not the service performed in the temple religion, and the whole arrangement of Divine origin? Did not Solomon receive his appointment from the Deity himself? And every facility that infinite wisdom could suggest was freely given, and urged to go forward in his work; to him was entrusted the sublime mysteries which forever had been concealed from the world. And was not Solomon a Mason? And are we not endeavoring to execute the trust reposed in us, and imitate, though feebly it may be, the glorious example set us by our Grand Master! Admit that the whole system, its object, design, and execution of temple worship was of Divine appointment, then the argument that we are not a religious institution, in our organization and elements of belief, falls to the ground; was there any other true religion in Solomon's day than what he practiced? Did not our ancient brethren worship in the temple,—the tabernacle was a place of worship, but it was a representation of the temple—and was not this religion; was not this accepted, when the glory of the Lord filled the house with his visible presence? The religion of the temple did not consist in the costliness, delicacy and exquisite workmanship of the golden vessels, not in the dazzling splendor of their arraugement, reflecting the light in one broad blaze of glory, from the golden candlestick,—it is said, in the Bible Dictionary, p. 136, that the candlestick alone was worth three millions of dollars —the altar, the floor, the ceiling, everything covered with gold; not in the symbols, trumpets, and the thous-

sand singers united in chanting the praises of God; not in any or all of these abstractly, though they were grand accompaniments. But the religion of the temple consisted in the deep breathing of the soul, in communion with the Holy One, in its loftiest aspirations, in ascriptions of praise to the God of Israel, which is always an acceptable service to Him. This was the only true religion that struggled against the darkness of Paganism, for more than four thousand years, until the days of our Saviour, who did not repudiate, but taught and sanctioned, on all proper occasions, these sublime and noble principles. He did not come to destroy the law or the prophets, but to fulfill. Is there any other God, than the God of the Bible? Have we any other religion than what the book of nature and the volume of inspiration teaches? Is there anything immoral or irreligious in this? Do we not worship the true God, according to our conscience and the best light we have? Is reading God's holy word, prayer, and praise in singing the song of Zion, religion? Then we are emphatically and absolutely a religious body, because we invariably practice the solemn services in some or all the degrees.

EMBLEMS AND SYMBOLS OF THE ORDER.

There are more than two hundred and fifty up to, and including the Knights Templar degree in the temple worship, understood distinctly by us, and to which we have invariably adhered; and not one of them but silently and positively teach some of the great elements of moral and religious truth: to be convinced of this, our lodges are opened when we are not at work, and any brother, sufficiently skilled, will take great pleasure in explaining them; this is no infringement upon our sacred rights; what is given to the world is no secret. The religion of Masonry, says Bro. Mackey, Editor of the *Masonic Review*, than whom no man is a better judge, vol. 2, No. 1, p. 77, is the universal, eternal, immutable religion; such as God planted in the heart of universal humanity; its ministers are all Masons, who

comprehend it, and are devoted to it; its offerings to God, are good works, the sacrifice of the base and disorderly passions, and perpetual efforts to attain to all the moral perfections of which man is capable. The Apostle James, 1, 26 27, says, if any man among you seem to be religious, and bridleth not his tougue, but decieveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widow in their affliction, to keep himself unspotted from the world. Did not the Apostle mean, that we should not be spotted with bigotry, superstition, idolatry, false religion in priest craft. This is our religion; but our alms, as far as they can be, are always done in secret; the Holy Bible has taught us, not to let our left hand know what our right hand doeth, though we have funds set apart exclusively for the widows and orphans, in nearly all the grand and subordinate lodges throughout the world, yet grief is often assuaged, tears wiped dry, comforts administered by hands unseen and unknown.—let the the thousands of widows and orphans rising up all over the land to call us blessed, testify,—But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocricy, James 3, 17. But the holy aspirations of the heart in communion with God, are too sacred for us to prescribe how, or where this worship shall be performed; and is not that religion offered to God, in the sincerity of souls, in the lodge room, or acceptable to the Deity, as any where else on earth as in Heaven.

And the man who has no mind or disposition to appreciate the solemn realities of our holy religion, and becomes a member of the order through vain, visionary, or speculative purposes, is no more a Mason than a hypocrite is a Christian. They are but dead weights to us, and the world is no better than if they had never lived in it.

Again, nowhere in our world is brotherly love more

strikingly exemplified than in a good working lodge. Can any true religion exist without it? Impossible; love is the fulfilling of the law. Fear God and keep his commandments, for this is the whole duty of man. Does the Holy Bible teach anything else? If it does not, then we are right in claiming, as Bro. Mackey says, Masonry is a religious institution. But space will not allow us to dwell.

CHAPTER XIII.

Solomon's reign—Zedekiah—Nebuchadnezzar—Destruction of the temple—Babylon.

SOLOMON.

After reigning forty years in Jerusalem, and at the age of ninety, he began making preparations for closing his earthly lodge for that upper and better one in the world above. He resigned his government as king of Israel, and entrusted the care of the grand lodge to his son Rehoboam, and his soul took its flight into that world of glorified spirits, surrounded by all the flaming hosts of God. Rehoboam reigned thirty-four years after the death of his father, until the temple was plundered by Sheshach, King of Egypt. It is said in 1 Kings, 14: 26, he took away the treasures of the house of the Lord. He even took away all the shields of gold which Solomon had made. The scripture account of this invasion is confirmed in the most satisfactory manner by the recent discovery in Egypt. Upon a round colonade at Thebes is a representation of Sheshach, dragging at the feet of the Egyptian gods more than thirty vanquished kingdoms, among which is written at full length, in the Oriental language, The Kingdom of Judah, and other emblems and hieroglyphical characters give a full description of the famed cities mentioned in 2 Chronicles, 12: 4. These mouldering ruins exhibit also various edifices of a strange and mysterious sculpture, purely ma-

sonic, commemorative of the victory over the Jews, and the conquered Rehoboam is still preserved after a lapse of two thousand seven hundred years. Bible Dictionary, p. 575. These golden vessels, by the order of the Almighty, were finally restored, and the temple again held the proud eminence as mistress of the world, and stood forth in all of its former magnificence and grandeur, as a place for the worship of the true God.

ZEDEKIAH

Was the last king who reigned in Jerusalem before it was finally overthrown. He was an idolater, cruel, malignant, and extremely vicious in his character, and for this cause the prophet Jeremiah was directed by the Almighty to inform him that Jerusalem would be destroyed, and I will give this city into the hands of Babylon, and he shall burn it with fire, Jeremiah, 34: 2. In the 11th year of his reign, on the ninth day of the fourth month, answering to our July, Jerusalem was taken. Zedekiah and his nobles endeavored to escape by night, but were overtaken near the plains of Jericho. Nebuchadnezzar caused his children to be slain before his face. put out the eyes of Zedekiah, and bound him with fetters of brass and carried him to Babylon. 2 Kings, 25: 7.

NEBUCHADNEZZAR, KING OF BABYLON,

Lived about six hundred years before the birth of our Saviour; and with an immense army he encircled Jerusalem, as with a wall of fire, and commenced an indiscriminate slaughter of all ages and sexes unknown in the world. The siege lasted eighteen months, the holy city at last fell, the magnificent temple burned, and those who escaped the general massacre were carried into captivity. And it is remarkable that the chains which bound the inhabitants of Jerusalem as they escaped from their burning city were of a triangular form, always represented in the temple as an emblem of God or eternity. This, doubtless, was designed as a stigma upon the worship of the temple and the God of Abra-

ham who presided there. Bro. Oliver, in b. 2, p. 286, note 11, says: The Chaldeans, knowing that the Jewish Masons esteemed the triangle as emblematical of the sacred name of God, constructed their fetters in that form for the purpose of increasing their mental sufferings.

THE DESTRUCTION OF THE TEMPLE,

Was attended with some of the most remarkable events that ever took place in the annals of our race. Josephus says, b. 6, chap. 5, p. 557, thus there was a star resembling a sword that stood over the city, and a comet that continued a whole year, and on the feast of unleavened bread, on the eighth day of Lanthicus, and at the ninth hour of the night, so great a light shone around the altar and the holy house that it appeared to be bright daytime, which light lasted for half an hour, and at the same festival, also, a heifer, as she was led by the high priests to be sacrificed, brought forth a lamb in the midst of the temple; moreover the eastern gate of the inner court of the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was made of one entire stone, was seen to open of its own accord, about the seventh hour of the night. Besides these, a few days after the feast, on the one and twentieth day of the month of Artemesus, a certain prodigious and insensible phenomena appeared, for before sitting, chariots, and horsemen, and troops of soldiers in their armor, at that feast, which we call Pentecost, were seen running about the clouds, and surrounding the cities. Moreover, as the priests were going by night into the inner court of the temple, as their custom was, to perform their sacred ministration, they said, in the first place they felt a quaking and heard a great noise, and after, that they heard a sound as if a multitude, saying, let us remove hence. It is not for us to account for this mysterious and wonderful phenomena any more than the miracles

of the order being sustained amid so many convulsions from time immemorial, where every other human institution has perished. But the object the writer has in view in introducing this short sketch of history, is to show how easily the Deity can overthrow the proudest monument of earthly grandeur, even the temple erected for his own dwelling place, when it is dishonored by impious and sacriligious worship. When Solomon departed from the God of his fathers, introduced idol worship—I can find no authentic record that Solomon himself ever worshiped idols, though they were in his old age introduced into the temple—into the temple, it went down of its own weight, and the Shekinah, which was always visible, according to the Jews, on Mount Moriah, has never been seen since. In 1st Kings, 11: 11, we are told, Wherefore the Lord said unto Solomon, for as much as this is done of thee and thou hast not kept my covenants and my statutes which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servants. The prophecy of Jeremiah, and many others, are full of the most convincing proofs that the glory of the God of Israel departed forever from Jerusalem from the time idol worship was introduced into the temple.

We cannot dwell upon the overwhelming ruin that descended like a torrent of fire upon that doomed city. Josephus says: in the holy wars about Jerusalem, nearly a million of souls perished. Nebuchadnezzer was not only king of Babylon, but an impious idolator. He made an image of gold sixty cubits—ninety feet—high and six cubits—nine feet—in diameter, and set it up in the plains of Dura, in the province of Babylon, and caused the nations to bow down and worship it.—Daniel 3d, 1, 10. And for this act he was driven from the face of men, and caused to eat grass like an ox, until seven times had passed over him (seven years.)—Daniel 4: 25.

BABYLON

Is situated on a level region in Asia, on the river Eu-

phrates, which divides the city into two parts. The walls were sixty miles in circumference, and Goodrich, in his Pictorial Geography, p. 250, says they were three hundred and fifty feet high, and eighty-seven feet thick, and would contain eight cities as large as London. It was once the most magnificent city in the world. At the time our ancient brethren dwelt there, it acquired such strength and glory as to become the seat of universal empire, and the wonder and admiration of the world. It was laid out into six hundred and twenty-five squares, intersected by twenty-five streets at right angles. The whole city was adorned with the most magnificent towers—and amidst the ruins of these towers have recently been discovered the most splendid Masonic engravings the world ever saw—palaces and hanging gardens in the world. It held this proud eminence as mistress of the world until the days of Cyrus, five hundred and fifty-six years before Christ. He surrounded it with his victorious army for two years; at last it fell by stratagem. On the night of a great festival the waters of the river were turned off, and Cyrus passed under the walls at midnight. So cautious and silent was his approach that it was was not discovered until the different detachments met at the palace gate, and all who were not put to the sword submitted to the conqueror. This was the end of the glory of Babylon, and so utterly has it been destroyed that the traveler sighs in vain to decypher the place where it once stood. Here the fraternity labored and toiled for seventy years, having never departed from the worship of the true God, and always retained a knowledge of those sublime mysteries which they had learned in the temple before it was destroyed, and sighed for the land of their fathers with the full assurance that they again would return and rebuild the house of the Lord.

CHAPTER XIV.

Three grand lodges in Babylon—Daniel a Mason—Benjamin—Levites—Priests—High priests—Joshua—Zerubabel.

PRIVILEGES OF THE FRATERNITY AND FREE-MASON LODGES IN BABYLON.

Dr. Oliver, b. 2, p. 292–293, says: During the captivity in Babylon the Jews had practiced Freemasonry, and consoled themselves by brotherly communications, in regular lodges, until the appointed time of their deliverance, and those who chose to remain continued to observe their Masonic duties; and for this purpose they had three grand lodges—Daniel was their grand master—one at Sara and the other two at Pompeditha and Nahardas. And on p. 298, note 24, he says: We are assured by the Rabins that the tribes that had been carried into captivity into Babylon founded the celebrated fraternity of Nahardas, on the Euphrates, for the preservation of traditional knowledge, and its transmission to a select few, while it was kept secret from the rest of the world; and this celebrated author further adds that Zerubabel, the prince, Joshua, the priest, and Eseradas, the scribe, carried away all the secret knowledge, which was so carefully preserved within the enclosed recesses of this mysterious institution, with them to Jerusalem, and that they established in the latter city a similar fraternity for the same purpose. Josephus says, quoted by Dr. Oliver, b. 2, p. 298, note 23: The high and sublime knowledge which the Gentiles with difficulty attained in the celebration of their mysteries was habitually taught to the Jews at all times—that is, the public portion of Masonry—so that the body politic seems, as it were, one great assembly, constantly kept together for the celebration of sacred mysteries—including the ineffable name of the Most High. These were held in high veneration and practiced to a great extent by the Jews in captivity, and no power interposed to prevent

their enjoying these inestimable privileges. Dr. Oliver says, b. 2, p. 283: Pythagoras was initiated into the system of Freemasonry by Daniel, the prophet. When Cambysus invaded Egypt, he took the celebrated Pythagoras prisoner and carried him to Babylon. But, continues the Doctor, same book and page, what is more to our purpose, he procured initiation at the hands of Daniel into the Jewish system of Freemasonry, which he studied with great intensity during his entire residence of twelve years in Chaldea; and when he returned home and established his school, he disseminated, along with the esoteric secrets of his philosophy, the peculiar rights and ceremonies of Jewish Masonry, which gave a new character to his sect, and conferred upon it a high pre-eminence amongst the systems promulgated among the sages of Greece. The Doctor further says, b. 2, p. 289, note 28: In his system (Pythagoras') there were two or three different degrees of perfection, to be obtained only by diligence, patience and perseverence. The initiated were bound to secrecy, were intrusted with private signs, words and tokens, were bound to consider and treat as brethren all their fellows in the lodge, and to keep a watch of the most rigid purity over their conduct. He taught the eternal essence and unity of the Creator of the world, and acknowledged no other God but one. The name of this Being he gave as a mystery to his disciples, and described the Deity in the same word as the Jews, signifying the Self-Existant. He inculcated the necessity of pure worship, and taught the doctrines of a peculiar Providence, of the immortality of the soul, and incorporeality of the Deity. These doctrines he learned of the Jews, and his mode of inculcating them by signs and symbols leaves us no room to doubt of the connection of his system with Freemasonry. Here, then, we have a clear and unequivocal statement, a succinct account of Pythagoras' initiation, and that Daniel was a Mason, which does not often meet the eye of the common reader; and we have no more doubt of it than we have that Solomon and George

Washington were Masons. Another evidence why the fraternity flourished to a great extent in Babylon is, that many of our brethren held some of the most important offices in the government, and exerted an influence even over their sovereigns and their contemporaries which would give to the lodges full privileges to enjoy their rights and practice those sublime mysteries in their own way, without molestation from any one, until their great deliverance should come. Another argument is, the mouldering ruins of Babylon bear Freemasons' marks, as fresh as though they were chiseled but yesterday. These incontestable evidences of the existence of the craft in a very flourishing condition in Babylon are no idle freaks of ours, but sober realities. If Daniel was a Mason, which we have no reason to doubt, and that he was grand master is equally clear and satisfactory as any fact that has come down to us on the pages of history, we might be permitted to glance at the life of this eminent man of God.

DANIEL.

A very clear account of this illustrious individual is given by the sacred historian. He was a distinguished prophet, a descendant of the family of David. While yet a youth he was carried, with other Jewish captives, into Chaldea. He was there instructed in the arts, sciences and languages of the Chaldeans,—and Masonry was one of them,—and with three other Jewish youths was appointed to be trained for the royal service, and to reside in the palace. He was very early distinguished for his piety and wisdom, and was ultimately raised to an exalted station in the Court of the King of Babylon. He interpreted several remarkable dreams of the King, which raised him to great power and influence in the Royal Court. And the King communed with them, and they stood before him; and in all matters of wisdom and understanding that the King inquired of them,—and among them all was not found one like Daniel. And he informed the King that there is a God in Heav-

en that revealeth secrets (Daniel 2 : 28). He was made ruler over the whole province of Babylon. He was intimately acquainted with his countrymen from the first day they left Jerusalem until the last hour of their captivity, and would not interpose any obstacle to their practicing all the sublime mysteries of their forefathers and keeping steadily in view the great landmarks of the order; and this is our only secrecy in all coming time. The Jews, even in their captivity, enjoyed great privileges. They were not slaves, as in Egypt, but many of them intermarried with the Babylonians, bought lands, became wealthy, and refused to return to the Holy Land.

CYRUS.

Reference is often made to this celebrated individual in the higher degrees; but his early history is lost in the obscurities of the past. A scholar, prince, statesman, king, and conqueror, of great renown, employed by Jehovah to carry forward his designs of mercy towards the Jews, his conquests extended all over Eastern Asia. But one of the most brilliant exploits on record was his overthrow of Babylon, 536 years before Christ. The siege lasted two years. Josephus says, while quite a youth he made a vow to the Almighty that, if ever he should become King of Babylon, he would send the Jews back to their own country, with all the golden vessels and property of every description. And faithfully did he perform this trust. At all events, he was under the special injunction from the Almighty that the people who were held in captivity should return, and build again the House of the Lord at Jerusalem. And this wonderful revelation, Josephus continues, (b. 11, p. 209) was foretold by Isaiah one hundred and forty years before the Temple was destroyed. The treasure containing the golden vessels was entrusted to the care of Mithredale, Cyrus' treasurer. The object was not only to rebuild the Temple, but to review the ancient practices relating to their worship—Masonry as it was in Solomon's day. He issued a very severe edict to the

Governors of Asia to aid the Jews in their return ; and those who disobeyed his commands were to be hung on the cross, and their substance was to be brought into the King's treasurer. The Bible account of those who left Babylon according to Nehemiah 7: 66, the whole congregation together was forty and two thousand, three hundred and three score. Ezra says they were four months in performing the journey. The principal tribes that returned, according to Moor's Monitor, p. 150, were the tribes of Judea and Benjamin, with the priests and levites. This agrees, also, with the Sacred Scriptures.

JUDAH,

The fourth son of Jacob and Leah, born in Mesopotamia, about A. M. 2249. The tribe of which he was the head and representative was the most powerful of the twelve, Num. 1: 27, and had the first lot in the division of the promised land, before his nation was carried into captivity. His tribe possessed the southern parts of Canaan, extending from the Jordan to the Mediterranean Sea, and northerly to the Territory of Dan and Benjamin, Jos. 15: 163.

BENJAMIN

was the youngest son of Jacob and Rachel. His mother died immediately after his birth, which took place near Bethlehem. When the family were on their journey from Padan Aram to Canaan, with her dying breath she called him Benoni, the son of my sorrow. But his father called his name Benjamin, the son of my right hand. The tribe of Benjamin had their portion of the promised land adjoining Judah; and when the ten tribes revolted Benjamin continued steadfast in his attachment to Judah, and formed a part of that kingdom. The Apostle Paul was a descendant of this tribe.

LEVITES

Were the loyal descendants of Levi by Gushron, in-

stead of the first born of Israel. God chose the Levites for the service of the Tabernacle and the Temple. Bring the tribe of Levi near and present them before Aaron, the priest, that they may minister unto him, Num. 3: 6. Their duty was to assist the priests in the ministration of the Temple, and sang and played on instruments in their daily services. They devoted great attention to the study of the Law, and were the ordinary judges of the country, but subordinate to the High Priests—the highest officer in the Royal Arch Degree. Their possessions in the land of Canaan were forty-eight cities, with fields, pastures and gardens, Num. 35: 7. They could not enter into the service of the Tabernacle until they were twenty-five years old, Num. 8: 24, or Masonically of lawful age.

PRIEST.

These were the next in order who left Babylon for Jerusalem; these were of two kinds. The regular descendants of Aaron, without exception, were Priests. It was their duty to offer sacrifice; which was always of a solemn and impressive nature, but none could aspire to the high office, except such as were invested with the Priestly office. 2d Chron. 26: 18.

HIGH PRIESTS,

Were the first born in every family, in regular succession from Aaron, were consecrated and set apart for the office of High Priest. Ex. 29. Their dress was costly, and magnificent, on their breasts they wore a curiously wrought plate of fine gold, divided into twelve squares representing the names of the twelve tribes of Israel, the head-dress was made of twelve yards of the finest linen, a solid plate of gold in front, on which was written, Holiness to the Lord. They held the office for life, and their principal duty was to officiate in the most Holy Place, on the great day of atonement, which was only once a year. In the 16th Chapter of Leviticus we

have a full and interesting account of this sacred service, and its imposing ceremonies.

JOSHUA.

He was not the one that left Egypt and crossed the Jordan with the Israelites into the land of Canaan, who left Babylon at this time; but the lineal descendant from Sinai, who held the Pontificate when the temple was destroyed, and he became the associate and colleague of Zerubabel, see Dr. Oliver b. 2. p. 292. His ancestor was the son of Nun, by virtue of his birth, was entitled to the office of High Priest, who was the adviser and successor of Moses, commander-in-chief of the armies of Israel from Egypt. His ancestor performed some of the most stupendous miracles that have ever transpired in the annals of our race; at his bidding the waters of Jordan rolled back, and the hosts of Israel entered the land of Canaan in triumph. He commanded the sun to stand still on Gibeon and the moon to stand still in the valley of Ajalon, and they obeyed him, Josh. 10: 12-13. This display of Almighty power can only be accounted for that the Divine and Holy Being who made the laws of nature, could easily suspend them to accomplish certain objects.

Then rose up Zerubabel, the son of Shealiel, and Joshua the son of Joradah, and began to build the house of the Lord which is at Jerusalem, Hag. 1: 1-14; see also Ezra, 5th chap. 2d v. And is it not most remarkable that the descendants of Judah, Benjamin, the Levites, and the Priests should have kept steadily alive the Divine precepts of their holy religion, and practiced the solemn and mysterious rites of Freemasonry in Babylon for seventy years; surrounded by the forms and customs of the most idolatrous nation in the world, where every vestige of the only living and true God was lost and unknown, except to the Jews, who often exclaimed in the bitterness of their souls, how can we sing one of the songs of Zion in an enemies land, which only assures

us that God watches over his word with a more peculiar interest than all other works in our world besides.

ZERUBABEL

Was the leader of the first colony of the Jews that return from the captivity in Babylon, as we are informed in Ezra 1: 2, and was of the family of David. Cyrus committed to his special charge the sublime mysteries of Masonry, or he had learned them from the Ancient Fathers, who were present when the foundation of the first temple was laid; to him also was entrusted the second vessels that were returned to Jerusalem. He laid the foundation of the second temple, Zach. 4: 6-10. The hands of Zerubabel have laid the foundation of this house, his hands also shall finish it; and those shall know that the Lord of Hosts hath sent me unto you, for they shall rejoice and see the plummet—and the second degree he conferred without the plum line—in the hand of Zerubabel. These holy men of God, after their weary sojourn of many months from Babylon, under the immediate direction of the Almighty, commenced the erection of this second Masonic temple, after it had laid in ruins seventy years, was again to stand forth, the glory and admiration of the world. Great were their embarassments in consequence of their enemies having to labor with the trowel, the principal working tool of a master mason, in one hand, and the sword in the other. But time, patience and perseverence finally accomplished all things, and it was finished, and stood forth in all its glory, and was dedicated with national rejoicings, before Christ, 515 or a little more that seventy years after the destruction of it. In Ezra 3: 11-12, we are told: And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the Priests and Levites. and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy.

How often has the writer, in journeying nearly half a century with the fraternity, in their hopes and fears, joys and sorrows, toils and conflicts of life, see our aged fathers weep, while performing some part of the labors assigned them in the temple, as the regular descendants of those ancient times, and whose sublime mysteries have come safely down to us. Were not the principal men of Judah, Benjamin, the Levites, Joshua, Zerubabel, and many other Jewish workmen, Masons, in the senond temple, and how is it possible they could perform the labors assigned them if they were not, and how is it these sacred mysteries have been so faithfully transmitted from age to age, entrusted to their care, from their forefathers. True, they might have performed the mechanical portions of the building; but there was a higher and holier object they had in view, to introduce the worship of the living God, by symbolical language, and did not the fraternity alone build this house of God, as they did the first temple, and is not the honor of its erection due to them, and were they not Divinely inspired, and directed by the Almighty to go forward in their work to its final completion, that his name might be proclaimed, and his glory manifest, as in former times. The fraternity have no more doubt of it than they have that such a man as Solomon lived, and that he was a Free and accepted Mason. We have no space to answer the objections of those who are not interested, it is enough for us to know the facts, and govern ourselves accordingly.

CHAPTER XV.

Second Temple—Bible where given to to the World by Masons—Masonry of St. John the Baptist—The Assenes—St. John the Evangelist, also the Saviour, knew they were Masons—Bethlehem, where—Bethany, Brook Cedron, Gethsemane, Calvery, Mount of Olives.

THE SECOND TEMPLE,

Was not, in some respects, equal to the first. No ark, no mercy seat, no sacred fire, no visible revelations of the Divine glory, no Urim and Thummin ; no spirit of prophecy—still it was twice the size of Solomon's, finished as a permanent place of worship for the whole Jewish nation, who had returned from their Babylonian captivity, and ultimately became the theatre of some stupendous illustrations of the Divine glory than the first Temple ever witnessed. In Hag. 2d, 9, we are told the glory of this latter house shall be greater, saith the Lord of hosts, and in this place I will give peace, saith the Lord of hosts. When the Jews were settled in the land of Judea, says Dr. Oliver, b. 2, p. 293; Zerubabel summoned a solemn Sanhedrim to deliberate on the course of their future proceedings. This great council of the Jews—one of the gravest and most majestic assemblies that ever existed in the world, was originally constructed by Moses, in the wilderness, under the Divine directions, in the grand and royal lodge which was summoned, amidst the ruins of Jerusalem, on their first return from captivity. Zerubabel presided as their first officer, assisted by Haggai, the prophet, and Joshua, the high priest, and Esdras, the scribe, who was succeeded in this important office by Ezra and Nehemiah. Whatever might have been the number present in this council of wise men, to commence the labors of rebuilding the House of the Lord, yet one thing is certain, many invaluable discoveries were made which were concealed in darkness nearly four hundred and seventy years.

Where, we ask, was the Book of the Law, containing

the ten commandments, during that time? Inspiration is silent, and the historians say we cannot tell. Seventeen times had Jerusalem been pillaged and destroyed since the first Temple was built, and yet it was safe and undiscovered. No penetrating gaze of the plunderer could find it when the Omniscient eye of God watched over his own word to prevent its falling into the hands of an idolatrous nation. Whatever may be the opinion of the church, if they have any, the world would never have had the Book of the Law for four hundred and seventy years, had it not been for the Masons, unless God had made a new revelation—and he had nowhere promised he would, Dr. Oliver says, b. 2, p. 273, during the progress of the work, a most important discovery was made, and the consequence proves the melancholy fact that the holy writings of Moses at that period, were altogether unknown to the inhabitants of Judea and Israel. The prohibition of Manasseh had been complete, and the copies of the sacred writings had all been destroyed, and in b. 2, p. 278, note 18, says, if any copies of the Pentateuch were in existence at that time, they were carefully and sacredly preserved by the conservatives of Jewish Masonry, because if produced, they would certainly have been destroyed. The injunction of Manasseh, and his son Amron, were so stringent that none dared to disobey them. It is quite clear, continues the Doctor, that even Josiah himself had never seen a copy of this invaluable document.—B. 2, p. 272. He further adds, that to such an extent had the men of Judea neglected their religion, and abandoned their God, priests as well as people, that in the time of Josiah, the Temple was in ruins, the sacred meetings had became a dead letter, and it was believed that there was not a single copy of the law in existence. The Jews themselves held that all the scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them again by Divine revelations. In 2d Chronicles, 34: 14, 15, 18, 21, And when they brought out the money that was brought into the house of the Lord, Hilkiah, the priest,

found a book of the Law of the Lord given by Moses. And Hilkiah answered and said to Shaphan, the scribe, I have found the book of the Law in the house of the Lord. And Hilkiah delivered the book to Shaphan. Then Shaphan, the scribe, told the king, saying, Hilkiah the priest hath given me a book, and Shaphan read it before the king. Go enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found, for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord to do all that is written in this book: If there was a single copy in existence at that time, it would be easy for the church to show where it was, and prove to the world we are mistaken. If the book was never lost, how could it be found. If the Masons, under the immediate inspiration of the Almighty, did not find it, who did, and can the history of the church be complete without it. And is not this wonderful discovery of incalculable benefit to our race. A mere assertion that the fraternity did not find the book and give it to the world amounts to nothing. The system of Masonry rests not upon surmises or the idle fancies of any one. What she believes are sober and eternal realities. We have the evidence, to us as irresistible as the laws of light, and we know as truly the book of God was found by Masons, as before remarked, as there is any such thing in existence now. But, it will be asked, how did the Jews practice Freemasonry in Babylon without the law? We answer, in the same way our forefathers did for nearly three thousand years before there was any law written. Besides there was enough of its high and holy principles retained in the memory for them to go forward in their work; and on this principle the three grand lodges were established in Babylon. And we use to-day, not only the external forms and ceremonies, the general teachings of symbolical language, but, in many instances, the very words used by our ancient brethren, and we are as certain of it, almost as our own existence,

and upon this subject we cannot be mistaken. In referring to the following testimony, the reader is informed how the law and many other things of a priceless value were deposited in the ark of the covenant:

And it came to pass when Moses had made an end of writing the words of the law in a book, until they were finished, that Moses commanded the Levites which bore the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.—Deut., 31: 24–26.

And Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.—Exodus, 16: 33–34.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token.—Numbers, 17: 10.

Moses, though he never entered the land of Canaan, yet he foresaw the Temple that would be erected to God, and dedicated to His holy name, would finally be overthrown and destroyed. He used the precaution to preserve the Book of the Law given by himself on Mount Sinaih, of inestimable value to the world; and fearing it might fall into sacreligious or idolatrous hands, as did the Ark into those of the Philestines, used every precaution, as above, to prevent it. In laying the foundation of the second Temple—says the Templars' Chart, p. 10—those peculiar ceremonies occurred which gave rise to the Royal Arch degree. In the Free Mason's Quarterly Review—vol. 4, p. 157—we are told that on a day allowed, and at a place appointed, the whole company of builders set out after high noon—the sun at meridian, understood perfectly by every Mason,—to lay the first stone and to encourage them in their work. A peculiar instance of Divine favor was manifested that stupendous mystery, concealed before the Flood by the wisdom and piety of Enoch, preserved amid the strife of waters and

the wreck of a drowned world,—(the Flood occurred in the year of the world one thousand six hundred and fifty-six, and Enoch was translated in the year nine hundred and eighty-seven; some of the sublime mysteries were concealed then 859 years)—the revolution of ages, and the Book of the Law was revealed to the builders of the second Temple; once more the ineffable characters were revealed, and the lost secret found. We are not permitted seriously to allude to the sacredness of this degree, but its sublime mysteries will be retained in the memory while virtue, integrity and religion find a lodgment in the soul. If the world remains profoundly ignorant of these momentous truths, be it so; we will silently work on, steadily adhering to the instructions we have received, following the footprints of our forefathers, and faithfully transmit these momentous truths to those who may come after us. But it will be asked, how this Book of the Law was preserved four hundred and seventy years? The best reason we can assign is, it was written on velum, or parchment, similar to the Egyptian method of preserving their public records, which for ages remained entire; besides, it was carefully concealed in the Ark of the Covenant, secured from dampness, until our ancient brethren returned from Babylon. This book is held in high veneration by the craft, not on account of its being hid from the world four hundred and seventy years, and discovered in that mysterious way known only to Masons, and the indebtedness of the world to them for this inestimable gift;—(If Masons did not give the Book of the Law to the world, who did?)—not merely because it contains a true record of that symbolical language, making known the dealings of God to us, in the merciful designs of this Providence; but it is the only guide to our faith and practice, and opens the only pathway from earth to Heaven. The Temple of Zerubabel stood about five hundred years, when Herod the Great, to secure the favor of the Jews, undertook to rebuild it. He began the work only seventeen years before Christ, and completed the main

building in ten years, so that it was fit for service. The whole work occupied forty-six years—John 2: 20. As no reference is ever made in our work to Herod, little will be said in this place about him: suffice it to say, his whole life was distinguished for the most barbarous acts of savage cruelty; a murderer, a cold-blooded assassin, causing the indiscriminate slaughter of all the children of Bethlehem of two years old, and younger. He assassinated our Grand Master, St. John the Baptist; and for this malignant act, and many others, he died a most awful death. Josephus says he was eaten of worms, while alive.

We must now pass over a period of many years from the completion and destruction of the second temple. Our ancient brethren separated, and were dispersed over the world, forming themselves into lodges for the propagation of science, morals and religion, never for a moment forgetting the instructions of their fathers and the worship due to the ever-living and true God.

MASONRY OF ST. JOHN THE BAPTIST.

The prophet, and forerunner of our Saviour, and the Elias of the New Testament, the son of Zacharias, the aged priest, and Elizabeth, (Luke, 1, 13,) was born about six months before Christ. His birth and work was predicted by the Angel Gabriel.—Luke 1, 5, 15. His character is emblazoned in letters of light upon the high pages of inspiration, and his eulogy pronounced by the Son of God: among them that are born of woman, there has not arisen a greater than John the Baptist, Though he spent much of his time in the wilderness of Judah, yet he often visited large cities and mingled in the most popular assemblies in the world, and there was not a man living, except the Savior, who could command the attention of such vast multitudes. He rose to eminence as a preacher almost unparalleled in the history of our world. Colcut, an ancient writer, quoted by Dr. Oliver, b. 1, p. 130, note 37, positively asserts that he was a Freemason. which was the secret society of that day, that conveyed

moral truths under symbolical figures, and may therefore be termed Freemasonry, retaining the same form, but practiced under a different name. The Jews preserved their secret society during the captivity in Babylon, and had lodges in the various towns where they settled, and three grand lodges at Sora, Pampoditha and Nahardis. Pythagoras and Euclid practiced societies of this nature in their respective localities, the former in Italy, the latter at Tyre. The Doctor further asserts, b. 2, p. 448, the Messiah was heralded by John the Baptist, who was undoubtedly an Essenian Freemason. If we can ascertain what was the system and practice of the Essenes, we shall have a correct judgment whether John the Baptist was or was not a Freemason. Br. Mackey, in his Lexicon of Freemasonry, page 141, says, the Essenes, a sect among the Jews, supposed by Masonic writers to have been the descendants of the Freemasons of the Temple, and through whom the order was propagated to modern times. They were divided into two classes, operative and speculative; the latter devoting themselves to a life of contemplation, the former to the practice of the same handicraft. They secluded themselves from the rest of the world, and were completely esoteric, or secret, in their doctrines, which were also of a symbolical character. They admitted no women into their order, abolished all distinctions of rank, writing on the level, and giving the preference only to virtue. Charity was bestowed upon their indigent brethren, and as a means of recognition they adopted signs and other words similar to those of Freemasons. This order was divided into three degrees. When a candidate applied for admission, his character was scrutinized with the greatest severity. He was then presented with a girdle, a hatchet, and a white garment. Being thus prepared, and admitted into the first degree, he remained in a state of probation for one year, during which time, although he lived according to their customs, he was not admitted into their meetings. At the termination of this period, if found worthy, he was admitted

into the second degree, and was made partaker of the waters of purification; but he was not yet permitted to live among them. Josephus says, Bll. part 11, 8, the Essenes took a solemn obligation to exercise piety towards God and justice towards men; to hate the wicked and assist the good; to show fidelity to all men, obedience to those in authority, and kindness to those below him; to be a lover of truth and a reprover of falsehood, to keep his hands clear from theft and his soul from unlawful gain; to conceal nothing from his own sect, nor discover any of their doctrines to others; to communicate these doctrines in no other wise than he had received them himself, and lastly, to preserve the books belonging to the sect. See also, Br. Mackey's Lexicon, p. 142.

Dr. Oliver, b. 1, p. 139, note 36, says: From the building of the first temple at Jerusalem to the Babylonish captivity, the lodges of Freemasons were dedicated to King Solomon, from thence to the advent of Christ, they were dedicated to Zerubabel, who built the second temple, and from that time to the final destruction of the temple by Titus, they were dedicated to St. John the Baptist; but owing to the losses which were sustained by that memorable occurrence, Freemasonry declined, many lodges were broken up, and the brethren were afraid to meet without an acknowledged head. At a secret meeting of the craft holden in the city of Benjamin, this circumstance was much regretted, and they deputed seven brethren to solicit St. John the Evangelist, who was at that time Bishop of Ephesus, to accept the office of Grand Master. He replied to the deputation, that though well stricken in years, having been in his youth, initiated into Masonry, he would acquiesce in their request, thus completing by his learning what the other St. John had begun by his zeal, and thus drew what Freemasons call a line, parallel ever since, which the lodges in all Christian countries have been dedicated to the two St. John's. Calmet, quoted by Dr. Oliver, b. 1, p. 71, note 53, says that St. John the Evangelist,

was an Essenian Freemason, instituted a secret theological society, with mystic rites, and Masonic emblems. Dr. Oliver, b. 1. p. 143, note 7, says: In the degree of Sublime Scotch Masonry, it is asserted that St. John the Evangelist was the first man who held a lodge of perfection. If then the Essenes were not Free and Accepted Masons of their day, though under a different name, in all the essential elements of the craft at the present time, what were they? If the two St. John's did not belong to the society, their is no language that can prove anything. It is just as certain to us as that they were commissioned by our Lord to preach the gospel; and is this any more wonderful to us, than that Solomon should be a Mason, and built a Masonic Temple on Mount Moriah, or that George Washington was president of the United States, and he too, a member of the order, and thousands of holy men, in all ages, have enrolled their names among us, and are combining their mightiest energies to spread abroad its high and holy principles. In Moore's Manual—all Manuals are alike in the essentials of the order—p. 34, we are told that Masons professing Christianity, dedicate their lodges to St. John the Baptist, and St. John the Evangelist, who were two eminent Christian patrons in Masonry. At what particular time these holy men were initiated into the sublime mysteries of the order, how many were votaries of the craft, or how many subordinate lodges, were working under their jurisdiction at this removed distance from the scene of their exploits it is impossible to tell, but this is as susceptible of as clear a proof as any that have come down to us on the pages of history, that St. John the Baptist and St. John the Evangelist were both Free and Accepted Masons, practcing the same sublime rights, forms and ceremonies, as we do today. They belonged to a secret society of brothers, banded together by no common tie, for the propagation of science, morals and religion, into whose secret recess the prying gaze of the world could not penetrate. Besides, if the St. John's were not Masons, why are their

anniversaries celebrated in all the grand and subordinate lodges throughout the world. Would the Church commemorate the birth of our Saviour, if he was not a Christian? and would we dedicate our lodges to them if they did not belong to the order? The idea would be preposterous, and carry conviction and falsehood on the face of it, a solemn farce that no high minded Mason would for a moment submit to, and a lodge to practice such deception, could not exist twenty-four hours. We are the only order that keep alive the anniversaries of these eminent and holy men by dedications, festivals, public ceremonies and religious processions. They were no ordinary men, did not become members of the craft for a mere name, but possessed in an eminent degree, a high order of intellect, bold, zealous and indefatigable in all they did, of great moral courage, zealously attached to their master, eminent christians, and devoted Masons—our Grand Master, St. John the Baptist was beheaded by the order of Herod, in the year 31—but their labors in this earthly lodge are closed, their brilliant career terminated, but their memories live, and the world will forever feel the influence of their virtuous actions. Their characters are held up as models of imitation in all lodges, and we are taught by the most impressive ceremonies, to revere their memories and imitate their virtues.

ST. JOHN THE EVANGELIST

Was the son of Zebedee and Salome, born in Bethsada, on the banks of the Jordan, near the sea of Tiberas, a cousin of John the Baptist, a companion of Peter, Andrew and Philip. Matthew, 4: 18–21. His parents were eminently pious and in good circumstances. His residence was principally at Jerusalem, and he witnessed some of the most astounding events that have ever transpired in the annals of our world. He was present at that dreadful hour of crucifixion, when the world rocked to its center, the graves opened, the veil of the temple rent in twain, and darkness spread over the land

for the space of three hours. Matthew, 27 : 45. Mark, 14 : 33. This scene caused a heathen philosopher, three thousand miles from the place to exclaim : "One of two things is certain," said he, "either the God of nature suffers to-day, or the world is coming to an end." But with a firm trust in God, a calm and serene soul, he beheld the convulsions of the world ; his eye of faith penetrated the darkness that rested upon the mountains of Judah, and was fixed firmly upon a better hope and a brighter heaven, and waited patiently for the time when the Grand Master should call him from his labors below, to mingle in the throng of glorified spirits who are forever before the throne of God and the Lamb, where the wicked cease from troubling and the weary are at rest.

In whatever light we view this wonderful man, either as a Christian or a Mason, we invariably attribute to him those elements of soul which, in every emergency, constitute the great and good man. His constancy and unwavering attachment to his friends, his inflexible integrity and strict adherence to truth and justice, was a cause why he was so much beloved by his Saviour and all who knew him. Those sublime qualities of meekness and humility, which shone so conspicuously in all his acts, endeared him to the fraternity of his day, and is held up as a model of imitation in all lodges since. He was present on the morning of the resurrection, and first communicated the glad tidings to a lost world. His indomitable spirit triumphed over every difficulty, and he attained a higher eminence in the estimation of his Master than any of the apostles. He was present at the transfiguration of Christ. After six days, Jesus taketh Peter, James, and John his brother, and bringeth them into a high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment white as the light. Matthew, 17 : 1, 2. If Masonry is not religion in all its essential elements, why is it our attention is so often directed to the star in the east, and if the advent of the Saviour to our earth is untrue, the hope of the world has perished.

St. John the Evangelist was a celebrated traveler, and preached extensively in Asia Minor, but was finally banished by the tyrant Dametian ninety-four years after Christ, to the Isle of Patmos in the Ægean Sea, not far from the promontory of Miletus, between Lamos and Naxes, twenty or twenty-five miles in circumference. Modern travelers describe it as dreary and barren, supposed to be formed by some volcanic eruption, and has been used by the Romans for many years as a kind of Botany Bay for their criminals. About a mile in the interior is a celebrated cavern where, tradition says, he wrote the book of Revelations, for bold conception and sublimity of thought, unequaled by any human composition. After his return from exile, he preached in Ephesus, a celebrated city in Asia Minor, on the river Capstar, near its mouth, about thirty miles south of Smyrna. Here he continued the same uncompromising adherent to truth, mercy and justice, to the end of his life, and died at the age of ninety, in the reign of Tragan, full of years, in the consciousness of a well spent life, and a glorious immortality.

Jerome, an ancient writer, informs us that when John was too feeble to converse correctly, he was constantly repeating the words "Little children, love one another"; and when asked why he always repeated this sentence only, he replied, "Because this is the commandment of the Lord; and if this is done, it is enough." It is so truly Masonic!—and a lesson we are taught never to forget while we live. This simple sentence comprises the entire system of Masonry, and our whole duty to God. Did the Son of God know that the two St. Johns belonged to a secret society, that its principles might be dangerous to community, tending to subvert the order of government, overthrow the religion of the Bible, and set aside the Law, and the Prophets, as in the days of persecution?—it was said by our enemies. Did he ever reprove them, and request the best friends he ever had on earth immediately to abandon that dangerous institu-

tion? He did not; for no such thing ever existed, and the instance cannot be found on the records of the world of any grand or subordinate lodge believing, or practicing, any such theory. We have no elements in our organization that do not exactly coincide with the teachings of the Holy Bible; and this is the reason why the Saviour, on many occasions, uttered the most withering rebukes that ever fell from the lips of man against the Pharisees, Saducees, and many others; and not the least allusion to the secret society of the Essenes or Masonry to which the St. Johns belonged, who held their meetings in the very Temple where he (the Saviour) had so often preached, and with such tremendous power. And is it possible that in all his journeyings, and preaching, his intimate acquaintance with the world, the designs of man, and even the secrets of the heart, that no allusion is ever made to the secret society of the Masons? Yet, it was dangerous in its elements, or evil in its practices! The fact is, the Divine Redeemer never saw any such thing; and he never could reprove, as sin, that which had no existence, but always, and on all occasions, encouraged his beloved disciples to go forward in every good word, and work. Do we believe the two St. Johns were deceived? And if so, would they have patronized for a moment an institution so dangerous (as it is said)? And if they had not power to subvert or overthrow it, would they not have applied to their Master to drive the fraternity from the Temple, as he had done the money-changers a few days before? The truth is incontestable, and self-evident, that the All-Seeing Eye of the Saviour never saw anything immoral or irreligions in the elements or faith of Masonry; but all her symbols and emblems, and teachings, tend to elevate man in the scale of being here, and prepare him for a higher enjoyment hereafter.

Had we the time we should like to dwell in the presence, listen in the Council, and linger in the Light of those holy men, so much beloved by our Saviour, and such eminent patrons of the order. We might be per-

mitted to glance at a few places so inestimably connected with the history of those holy men and Masons.

BETHLEHEM

Was the birth-place of David, and the Redeemer.—Luke 2d, 4. It is a small village, situated upon an eminence, and about six miles south-west from Jerusalem, memorable for one of the most extraordinary events that have ever occurred in the annals of our race. Here, in an obscure place, in a lonely hovel, was born the Son of God, the King of the Jews and the Redeemer of the world. What a scene! How sublime, how glorious in aspect, how triumphant in results! We have seen His star in the east says the wise men, and have came to worship Him. No birth in our world, before or since, was ever announced by the song of angels, glory to God in the highest, and on earth peace, good will towards men! And is not this the theme taken up and re-echoed by the fraternity over the world. If we have, as a society, any other element of faith, it would be stricken from our records as unworthy of the confidence of candid men, who have been told this is the Alpha and Omega of the order—There are may clergymen of the highest order of intellect, members of the fraternity.—Take from us this element, the lodge and the church would go down together. Has this symbol of glory then no meaning? Can we feel its power in the soul without emotions of the profoundest awe and veneration? Among all Christian nations does not the star in the east hold a very conspicuous place, particularly in the higher degrees pertaining to the order? Darkness had settled down upon the earth, brooding over the nations like a pall of death. No hand could lift the veil or eye penetrate the gloom. And did not Masonry, by her symbolical language, preserve a knowledge of the true God and the worship due to His holy name, when the world was sunk in Heathenism? But it will be said the Bible speaks of the idolatry of the early ages of the world. True, but could the Holy Scriptures give this appalling

account nearly three thousand years before they existed, or a single word of the law written by Moses. Our forefathers steadily followed the light down the stream of time, whether it gleamed even faintly, in the promise the seed of the woman shall bruise the serpent's head, or shone more brightly, from the prophets and wise men of the east, flashing out from the burning bush on Horeb, or seen in Egypt's cloudy pillars of fire, until it shed its hallowed beams upon the consecrated head of the Son of God. These great truths were kept steadily alive by the most perfect system of symbolism through all the dark ages of the world, when all original language and a knowledge of the true God was lost. This is what Masonry claims and what she is entitled to by all the traditions of the order, and sacred ties of associations that bind us together as a brotherhood of the world, whose precepts and religion have come down to us from the earliest ages. While convulsions rock the world, storms and tempests sweep over the earth and howl along the sky; while the church is torn by schisms and contending factions—which is a libel against true religion and the God of the Bible—we move on, steadily and unitedly, endeavoring to worship the God of our fathers, in spirit and in truth, and have no other light to guide us than that which blazed and flashed out from the consecrated manger in Bethlehem. I am, says the Saviour, the light of the world, he that followeth me shall not walk in darkness, but have the light of life. Bonaparte, while on his way to Egypt, halted his army in Jerusalem, and visited Bethlehem and saw the place where the Son of God lay. About two miles from this hallowed spot are the Pools of Solomon, exquisitely wrought by our Grand Master, and in almost an entire state of preservation, as silent mementos of the departing glory of the God of Israel. But it will be said, the Bible informs us all about the Temple. True, it speaks of its materials, its cost, the numbers employed, the time of its erection, completion, dedication, and the glory of the Lord that filled the house. These were all public acts

performed in the presence of thousands. But does the Bible inform us that magnificent structure was erected under the immediate direction of the Almighty by Free and Accepted Masons? which is true to the letter, and cannot be contradicted by any logical course of reasoning known in our world. Besides, does the sacred Scriptures inform the world of anything of those secret forms and sublime ceremonies, by which a hundred and fifty thousand workmen could be distinguished from each other, what progress they had made in the several departments of the Temple, and who were entitled to the rewards of the most skillful and worthy, not by name or possession, but from actual merits. Does the Bible inform us of the internal working of the order, that by the mysterious language of symbolism, of all others the most solemn and impressive, the work progressed in silence and unknown rapidity to its final completion, unparalleled in the history of our world. But it may still be said, the existence of Freemasonry is unnecessary, because we have a perfect rule of faith and practice in the holy scriptures. True, but this remark applies against the church, or any other moral or religious organization, is it not to keep alive in the memory the high and holy principles that the church exists? The Saviour understood the necessity of associations for practical purposes when he founded the church, and commanded his disciples to go unto all the world and preach the gospel to every creature. One essential difference between the church and the fraternity is: the former have two set of emblems, baptism and the Lord's supper to represent the great and momentous principles of religion, while the fraternity up to and including the third degree, have more than one hundred symbols and emblems, of the most impressive character, inculcating the same sublime, moral and religious truths, and not one of them but silently and positively teach the great doctrines of the Bible, love to God, our neighbor and ourselves. If we are wrong in this, let the church or the world point out the error. It will not do to say our religion is

vain, because there are unworthy members in our midst, this falls with its full force against the church, and our proportions is not more than two out of twelve. There was a Judas that betrayed, and a Peter that denied their Master. Hypocrites are an evidence of the genuine, and true, if there were no counterfeits, there would be but one religion in our world. And St. John the Baptist, and St. John the Evangelist, such eminent patrons of the order, understood this distinctly, and well knew that the religion of the fathers, handed down to and taught by Solomon, the Saviour, the head of the church, and the Apostles, was the same, except its sectarian character. And these holy men to whom our lodges are now dedicated, went everywhere, as heralds of light, preaching peace on earth, good will to man, and so often have taught the world that there is but one God, one altar, and one religion.

BETHANY.

A small village on the south-east side of the Mount of Olives, about two miles from Jerusalem. Here was performed one of the most stupendous miracles on record. Lazarus, says the Son of God, come forth! and the dead struggled into life. Messrs. Fisk and King were at Bethany in the spring of 1823, and were shown the very spot where Lazarus was raised from the grave, and a part of the house where he lived. The two John's often visited Bethany, in company with their Divine Master, but all is dreary desolation now.

BROOK CEDRON.

A small stream, separating Jerusalem from the Mount of Olives, and forms the eastern bounds of the ancient city, as it was in the day of Solomon, into whose limpid waters the tears of the Son of God fell fresh and fast, as it gurgled on its course unruffled by the dreadful scene that it had just witnessed. About twenty rods from the brook is

GETHSEMANE,

A lovely, secluded spot, containing about an acre, on the west side of the Mount of Olives, in full view of Jerusalem. Messrs Fisk and King visited this memorable spot, in 1823. They say it still contains eight large and remarkable looking olives, whose trunks show their great antiquity, These hoary relics of the past, it is thought, have stood more than two thousand years, and shade the place where the Son of God groaned in his Spirit, and sweat, as it were, drops of blood, falling to the ground.—Luke 22 : 44.

CALVARY

Is about a half of a mile north of Jerusalem, on a slight elevation, or one of the peaks of Mount Moriah—frequently Mount Moriah, Lisen and Calvary were called by the same name; they were but one mountain.—It is called Golgotha, the Place of the Skull, either from its shape or because it was used by the Romans as a place to execute their criminals. The traveler, of whatever creed or religion, lingers long upon this hallowed spot. Many Masons have visited Calvary within a few years. Nearly the whole city of Jerusalem went out to witness this scene, so graphically described by the pen of inspiration. St. John, the Evangelist, true to his Master's interest to the last, was there, calm and unmoved, amid the convulsions of the world. His soul, unruffled by the dreadful array around him, in its loftiest aspirations, held a secret and holy communion with God, and most devoutly believed that, when his labors in the earthly lodge should close, he would be admitted into the world of light and glory where the Supreme Architect of the Universe presides. Not a place on the globe ever witnessed such a scene. Kingdoms have been overthrown, whole nations gone down in a day, but no fall of empires has ever presented to our view the vast unknown, but glorious future, or painted, through the opening clouds, the pathway to Heaven. Here our grand mas-

ter, St. John, the Evangelist, felt the full force of that religion he had professed, and the sustaining power of those principles he had so often inculcated in the lodge while he was bishop at Ephesus, and elsewhere. Here he was dazzled and overwhelmed with the splendor of that true light which lighteth every man that cometh into the world. It flashed out upon this hallowed spot and blazed forth in all its glory, illumining the darkness of earth with the effulgence of Heaven. Our grand master was present after the crucifixion and assisted Joseph in taking the body from the cross, and laid it away for a more decent burial in Joseph's new tomb. It is said by modern travelers that this tomb is still to be seen. This mighty man of God, and eminent Mason, was among the first to communicate the glad tidings of a risen Saviour. We shall not, then, remain in darkness forever. The grave is not a dreamless sleep that knows no waking. There is hope through the bright future. A world of light and glory is opening before us. The Lion of the tribe of Judah has prevailed!

MOUNT OLIVES.

A late traveler—Bible Dictionary, p. 473, 474—says this mountain is about a mile in length, and nearly seven hundred feet in hight, overlooking Jerusalem on the east. Every street and nearly every house is clearly discernible from its summit; the river Jordan, the mountains beyond the Dead Sea, and far in the distance tower in awful and majestic grandeur the mountains of Moab; and here, too, is Nebo, where Moses died. It will be remembered our Saviour, from the Mount of Olives, was taken up into Heaven. John the Evangelist was present, and beheld the scene. And the Saviour lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into Heaven—Luke 24: 51.

The hallowed associations that linger aronnd these holy mountains—It will be remembered that lodges were first held upon the highest hills or in the lowest vales,—

Moriah, Zion, Calvary, Olivet, Sinaih, Horeb, and many others, can never be effaced from the mind of the fraternity as long as light shall cheer, promises encourage, and Almighty power sustain us in our work. How beautiful, how grand, and how sublime, must be the view of Ancient Craft Masonry which connects it with all time, all ages, all generations, and the redemption of the world! Land of the Saviour's tomb, says Lamertine, is the boundary of two worlds, the ancient and the modern—the present and the future. From this point issued a truth that has renewed the universe; a civilization that has transformed all things; a word that has echoed over the world!—1 Land. Phil., p. 277.

On the eternal summit of Moriah the Holy Lodge was held; our fathers worshipped there, illumined by the light of other days; and an ascending Saviour threw upon it the blaze of immortality. The transactions of that Mount, says Br. Scott in his Analogy, p. 247; its beautiful and sublime associations; their connection with events which transpired on the fraternity of hills which had witnessed signs, tokens and ceremonies, and heard the worshippers of the true God chanting the inspired songs of the Prophet King, all belong to our masonic lore. In these momentous events we behold our Great High Priest—The Knight Templar understands perfectly this allusion—and Intercessor hath entered, by his own blood, the Most Holy Place, having obtained eternal redemption for us, and put away sin by the sacrifice of himself—Hebrews 9: 26;—so that they have boldness to enter into the holiest by His blood, by the new and living way which he has consecrated through the veil, that is to say His flesh—Heb. 10: 19, 20.—Here the promise, so steadily kept alive through the dark ages by our ancient brethren, that the seed of the woman should bruise the serpent's head, was fulfilled; the Son of God fought the world's hard battles singlehanded and alone, and conquered. And is it not true that all well informed Masons believe the veil of the Temple is rent in twain, and that the doctrine of the Re-

surrection, so clearly illustrated by the Apostle in 15th 1st Cor. is firmly believed in and most strictly adhered to by the fraternity throughout the world? Nor are the scenes which transpired at Jerusalem, upon the holy mountains, witnessed by our grand masters, of a doubtful character. Upon this foundation we stand or fall. Masonry and the Church well know that it is nothing less than a belief in the existence of miracles and prophecies pointing steadily through the long roll of ages to one all-absorbing event—the redemption of the world by the Son of God. If this element of belief be stricken from our lodges, all the degrees pertaining to the order would be unmeaning, and we left to grope our way in darkness, having no light to shed its hallowed beams upon our pathway, or fix our hope firmly upon Heaven.

But those sublime mysteries referring to the fulfillment of prophecies, the star in the east, so distinctly understood by us, are always impressive and deeply interesting.

CHAPTER XVI.

River Jordan—Valley of Jehosaphat—Ethiopia—Joppa—Masonry a Pioneer to all True Religion.

RIVER JORDAN,

On whose banks so many scenes of thrilling interest, to the fraternity transpired. It rises in the dark mountains of Lebanon, and rolls its sluggish waters and enters into the Dead Sea between Succoth and Zeredatha, near the place where the Israelites crossed the Jordan into the land of Canaan, one thousand six hundred and sixty-five years before John the Baptist stood upon its banks, crying, behold the Lamb of God, that taketh away the sins of the world. And at this particular place the battle was fought between Jeptha, Judge of Israel, and the Ephraimites. The latter were defeated

with a tremendous slaughter, and it is said, forty and two thousand fell in one day.

THE VALLEY OF JEHOSEPHAT.

This is a narrow glen running north and south between Jerusalem and the Mount of Olives. It took its name either from King Jehosephat, who was buried there, or from the great victory he obtained over the Moabites and their allies. The Brook Cedron flows through this valley. It is alluded to in Job, 3: 12. Let the heathen be weakened and come up to the valley of Jehosephat, for there will I sit and judge all the heathen round about. The meaning of Jehosephat is, Judgment.

ETHIOPIA,

Is understood by modern travelers to be the south of Egypt, including the modern countries of Nuba and Abyssinia to the first boundaries of this kingdom, from the most authentic account, is over a thousand miles from Jerusalem. The Queen of Sheba, who came to see the wisdom of Solomon, dwelt here. In the days of Solomon an extensive commerce was carried on between Ethiopia and Palestine. The country is mountainous, the men tall, athletic, well proportioned, but exceedingly savage, cruel and vindictive; the abode of robbers, murderers and criminals, who had fled from justice in other countries. Persons traveling from Jerusalem, must either pass down the Red Sea on the west, or the Persian Gulf on the east, or cross the great desrt of Arabia.

JOPPA,

Is one of the oldest town of Asia, situated on a sandy promontory jutting out from the eastern coast of the Mediterranean, and about thirty miles north-west of Jerusalem, three of its sides are washed by the sea. It is still the principal sea port of the land of Judah, and of great commercial importance, Ez. 3: 7. The modern city of Joppa is surrounded by a wall twelve or fifteen

feet high, and contains about four thousand inhabitants. It was a prominent place in the history of the Crusaders, and in the Egyptian campaigns of Bonaparte.

Messrs. Fisk and King, American Missionaries lodged there in the Spring of 1823, in the house occupied by the British Consul, which stands on the very spot where tradition says, Simon the tanner lived. Acts. 9 : 43. La Petras, a celebrated French traveler, who had spent many years in Palestine, informed the author that he had sat in a lodge in Joppa in the year 1858, where were jews, Greeks, Mahomedans, English, French, and Americans, though he could not understand a word that was spoken, yet he comprehended distinctly, every part of the ceremony. The lodge was opened and the third degree conferred upon a sea captain while he was present. Nothing, he adds, can equal the sublimity of this ancient work. How true it is, among all civilized nations, in every language and kindred under the whole heaven, the great and mighty men of the earth are rejoicing in the strong light of Masonry, triumphing over the superstitious prejudices, and darkness of the world, combining their loftiest energies to spread abroad the principles of the order. There never was a time since Solomon's day that Masonry was better understood, or gained a more permanent hold upon the public mind than at present. Old Masons sometimes apprehend confusion in the future among the workmen, material, they say, is coming in too fast, and some of them cannot, with all the skill of the overseer, be adjusted to any part of the building, but time and experience will work a remedy. Masonry in our view, based upon the Bible, as it certainly is, presents the only consistent religion, the only foundation where all the nations of the earth can build without schism, discord or confusion of creeds or sects. Upon this primitive rock our forefathers built up Masonry, plain, simple, grand and glorious, with an eye, keen and penetrating far into the future, they saw the tide of ages in relentless fury would sweep by and dash unceasingly its wild waves against it, yet, she looks calmly out upon the

storm, and smiles serenely at the angry elements that have spent their wildest commotions in vain around her. Brethren, there is something God-like in this unparalleled endurance. Our forefathers, with a trust in God, a firm step, a heart that quailed not, an eye undimmed, and a hand that never trembled, they marched steadily and triumphantly forward down the stream of time to our day. We see, hear and converse with them in the same language, use the same form of speech, and, in some instances, the very words uttered by them before the flood. Though they have passed away, yet their works and their memories will live forever. The same All-Seeing Eye—not a sparrow falls without its notice—that watched over the fraternity in the infancy of the world will, with a jealous care, see to it that his work in the temple is faithfully performed in every part of the globe. From our enemies we have nothing to fear. All the efforts of kingly wrath, which at times have been mighty and tremendous, to subvert the order and overthrow our fabric, have, in every instance, most signally failed. All attacks against Masonry have produced an effect entirely contrary to their anticipations, and the blows aimed at us have fallen with redoubled power upon their own heads. The vindictive assaults that have so frequently been made by political and ecclesiastical demagogues have only tended to strengthen our hearts and stimulate our energies to greater exertions, to go forward in our work. And those tyrants who have waged a relentless war against morals and religion, held sacred by the fraternity, would destroy the peace of society, subvert the order, harmony and government of the world, and dethrone the Deity himself, if they had the power. But Masonry, in her darkest days, when her numbers were few, bowed meekly before the storm, and has risen with new life and renewed energies to fill her divine mission. She is stamped with the seal of immortality and will live forever.

The eloquent Brother Pike says, without going back to grope in the proposed darkness that settled upon the

earth when the Roman empire was tottering to its fall, we may safely aver that amid the barbarism that rolled its tumultuous waves over Europe for many years after the tenth century, masonry stood firmly up, and battled with those weltering waters like a great light firmly set upon a rock in the midst of a stormy ocean. From that period and downward masonic history sheds a clear and brilliant light. Her mission on earth has been that of a great teacher of knowledge, morality and religion. Her tenets shine more and more brightly as the revolving years roll on; her principles glitter with a calm radiance like a multitute of stars keeping watch at midnight in the broad blue field of Heaven. Such has ever been this god-like institution, and such it will be forever. No matter how high the station among men, our principles can reach him, and urge him onward and upward to attain greater perfection and a more lofty summit, until the world shall recede from his view and the sublime realities of eternity open before him, and he is ushered, triumphant and rejoicing, into that grand lodge above where the supreme architect of the universe presides. If these are the moral and religious elements of the order, it may be asked, why are not all of its members brought immediately under its influence? This is asking rather too much. There is no power this side of heaven that can eradicate evil from our world, or gain a complete triumph over sin all at once. The preaching of our Saviour and his Apostles, though attended with some of the most tremendous miracles the world ever saw, did not convert everybody. With over one thousand millions of our race, the Church, with all her power exerted for nearly two thousand years, has, comparatively, accomplished but little. Whole nations are yet sunk in heathenism, and idolatry holds its iron sceptre over more than three-fourths of the inhabitants of our globe. But masonry does throw around her votaries every restraint against vice, and holds out the strongest incentives to virtue. She spreads out the light of nature and the book of Revelation before us, and directs

us by all the elements of our being to follow wherever they lead. She teaches us to labor assiduously on earth, that our reward may be in Heaven. The imperfection in our midst, or in the Church, is not in the principle, but in the practice; not in genuine masonry, but in the spurious; not in the true religion, but in the false; and a member of our order who is only so in profession is no more a Mason than a hypocrite is a christian. Such men are but dead weights to any organized body, and the world is no better than if they had never lived in it.

Does the church send out her missionaries, we are there before them, disseminating the same elements of faith and practice,—except sectarianism,—believing in but one God, practicing the same moral and religious truths. Besides, masonry is a great pioneer of the world to all true religion. We have our lodges everywhere, and among all languages. The fraternity are silently and steadily at work upon the great tressel board of human life for the benefit of our race, to elevate man in the scale of being, the noblest work of God as he intended at first he should be. Besides, in addition to the light that blazes and flashes out from almost every quarter of the globe, the grand lodges have their missionaries, or lecturers,—one who is sent,—of high moral character, whose indefatigable lives are devoted to the great object of their mission—peace on earth, and good will toward men. They teach the Holy Bible, and nothing else, as a rule and guide to our faith and practice. They have been signally blessed and encouraged by every indication of a merciful providence to proceed, and will be rewarded according to their works until they are admitted into that world of light and glory where their grand master has gone to prepare mansions for them. And there never was a period since Solomon's day, and we have every assurance thousands of years before, that the order became extinct, or the light entirely extinguished; there never was a time when duly constituted lodges did not exist somewhere, even amid the warring elements of political or religious strife, when the world

was deluged in blood and an impenetrable darkness brooded over and settled down upon the earth. Yet her light shone steadily through this impervious gloom, and now blazes forth with increasing brightness in every valley and on every mountain top throughout the land.

CHAPTER XVII.

Masonry of Washington—His Initiation—Masonry of Lafayette—of Franklin—Presidents of the United States, Masons.

MASONRY OF WASHINGTON.

Of all great men, says Guizot, one of the Ministers of the late king of the French, quoted in Goodrich's American History, p. 580, Washington was the most virtuous, and the most fortunate in this world. God has no higher favors to bestow. A writer in the Edinburgh Review expresses himself equally honorable to the American Fabious: If profound sagacity, unshaken steadiness of purpose, the entire subjugation of all the passions, which carry havoc through ordinary minds, and oftentimes lay waste the fairest prospects of greatness, nay the discipline of those feelings, that are wont to lull or seduce genius, and to mar and to cloud over the aspect of virtue herself, joined with, or rather leading to the most absolute self denial, the most habitual and exclusive devotion to principle. If these things can constitute a great character, then Washington was the greatest man that ever lived in this world, uninspired by Divine wisdom, and unsustained by supernatural virtue. Lord Brougham, in his masterly essays on public character says, this is the consummate glory of the great American, a triumphant warrior where the most sanguine had a right to despair, a successful ruler in all the difficulties in a course wholly untried; but a warrior whose sword only left its sheath when the first law of our nature commanded it to be drawn. A ruler who, having tasted of supreme power, greatly and unostentatiously desired

that the cup might pass from him, nor would he suffer more to wet his lips than the most solemn and sacred duty to his country and his God required. It will be the duty of the historian and the sage, in all ages, to omit no occasion of commemorating this illustrious man until time shall be no more. Will a test of the progress which our race has made in wisdom and in virtue, be derived from the veneration paid to the immortal Washington. Everywhere, in seasons of trial, peril, and almost hopeless despondency, he placed his reliance upon God, who holds in his hands the fate of men and nations. His hopes for his country were founded more upon the righteousness of her cause, and on the blessings of Heaven, than on the number or strength of his army. Of his religion he made no parade, of his virtues no boast, but he was ever true to the forms and institutions of religion, and it was this trust in God that enabled him, in the closing moments of his life to say, "I am not afraid to die." Washington, says another eminent writer, stands almost alone in the world, he occupies a region where there are, unhappily for mankind, but few inhabitants. The Grecian biographer could easily find parallels for Alexander and Cæsar, but were he living now he would find great difficulty in selecting one for Washington. There seems to be an elevation of moral excellence, which, though possible to attain, few ever approach, as, in ascending the lofty peaks of the Andes we at length arrive at a line where vegetation ceases, and where the principles of life seem extinct; so it is in the gradations of human character, there is an elevation which is never attained by mortal man. A few have approached it, but none nearer than Washington. He is eminently conspicuous as one of the greatest benefactors of the human race, for he not only gave liberty to millions, but his name now stands, and will forever stand, a noble example to high and low. He is a great work of the Almighty Artist, which none can study without receiving purer ideas and more lofty conceptions of the grace and beau-

ty of the human character. He is one that all may copy at different distances, and whom none can imitate without receiving lasting and salutary impressions of the sterling value, the inexpressible beauty of piety, integrity, courage and patriotism, associated with a clear, vigorous and well poised intellect. Pure and widely disseminated as is the fame of this great and good man, it is yet in its infancy. It is every day taking deeper root in the hearts of his countrymen and the estimation of strangers, and spreading its branches wider and wider to the air and the skies. He is already become the saint of liberty, which has gathered new honors by being associated with his name. And when men aspire to free nations, they must take him for a model. It is, then, not without ample reason, that the suffrages of mankind have combined to place Washington at the head of his race. If we estimate him by the examples recorded in history, he stands without a parallel in the virtues exhibibited, and the most unprecedented consequences resulting from their exercise. The whole world was the theater of his actions, and all mankind were destined to partake, sooner or later, in their results. He is the hero of a new species. He had no model, neither will he have any imitators. Time, which bears the thousands and thousands of common tyrants to the ocean of oblivion, only adds new luster to his fame, new fame to his example, new strength to the reverential affection of all good men. What a glorious fame was his, to be acquired without guilt and enjoyed without envy; to be cherished by millions living, hundreds of millions yet unborn. Let the children of my country prove themselves worthy of his virtues, his labors, his sacrifices, by reverencing his name and imitating his piety, integrity, industry, fortitude, patience, forbearance and patriotism. So shall they be fitted to enjoy the blessings of freedom and the bounties of heaven.

INITIATION OF WASHINGTON INTO THE MYSTERIES OF MASONRY.

The following is from the *Masonic Union*, published by the R. W. Finley M. King, late Grand Master of the Grand Lodge of the State of New York:

Fredericksburg lodge, No. 4, of Fredericksburg, Virginia, claims the honor of initiating General George Washington into the mysteries of Freemasonry, on the 4th day of November, 1752. Bro. Robert J. Morrison, the W. M. of that lodge, had with him, while on a visit to this city, a short time since, the old record book, showing the fact, and also the Bible used by that lodge at his initiation. As Bro. Moore is generally careful in acquiring the information he gives to his readers, I will copy from the Freemasons' Monthly Magazine a portion of his leader of this month on that subject: Our readers will be gratified to learn that the members of Fredericksburg lodge, No. 4, have resolved on and are taking active measures for the erection of a Masonic monument to the memory of their illustrious and world-honored brother, General Washington. It is a noble undertaking and originates in the right place Fredericksburg was the early home of Washington. He there spent many of his youthful days. There the remains of his honored mother repose. There he first saw the light and pronounced the vows of Masonry. And there still exists and flourishes the lodge to which the high honor of having initiated him belongs. One hundred years have rolled away since that occurrence, still the record of it is there—the Bible is there—and around them and the place still cluster, and will forever cluster, the fond recollections of an event which has shed imperishable honor on the whole Masonic fraternity of the world.

It is only necessary to visit the Lodge Room in Alexandria. You will there see the charter of Alexandria Lodge to George Washington, Esquire, Robert McCrae, William Hunter, Jr., John Allison and others, authorising them to hold a Lodge of Free and Accepted Ma-

sons. The charter is from the Grand Lodge of Virginia, dated 28th April, 1788, and signed by Edmund Randolph, Grand Master, and William Waddell, Grand Secretary. There, is the identical chair in which he sat while presiding over the lodge. There, the apron and sash which he wore on these occasions—the same which were worked by the hand of Madame LaFayette and sent to General Washington soon after the close of the Revolution, and recognized by LaFayette himself when visiting this lodge in 1824.

In the lodge room is a small cabinet covered with glass, in which are garnered up numerous momentos of Washington, among which I recollect a pearl handle penknife, given him when twelve years old by his mother, and in his possession fifty-six years—a pruning knife, his farm spurs, a pair of white buckskin gloves, worn when he was president and in mourning for his mother—a small box made from Shakspeare's mulberry tree, and a staff from the Isle of Patmos, with a beautiful carved head of St. John the Evangelist on its top. These two last was sent to General Washington from abroad, and after his death was given to this lodge. There were many other things in the cabinet which I do not recollect. But there is enough there to show conclusively his connection with the institution and his attachment to it, to the day of his death.

With the profoundest veneration and respect for the character and memory of the illustrious individual who had so often occupied it, I seated myself in the chair of Washington, when Master of Alexandria Lodge.

Alexandria is seven miles from this city and nine from Mount Vernon, which place I propose to visit within a day or to.

Yours, ————

ANSWER.

To the Master, Wardens and Brethren of King David's Lodge, in Newport, R. I.

GENTLEMEN :—I received the welcome which you give

me to Rhode Island, and with pleasure, and I acknowledge my obligations for the flattering expressions of regard contained in your address, with grateful sincerity. Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the society, and to be considered by them as a deserving brother. My best wishes, Gentlemen, are offered for your individual happiness.

GEO. WASHINGTON.

ANSWER.

To the Grand Lodge of South Carolina, Ancient York Masons:

GENTLEMEN:—I am much obliged by the respect which you are so good as to declare for my public and private character. I recognize with pleasure my relation to the brethren of our society, and I accept, with gratitude, your congratulation on my arrival in South Carolina.

Your sentiments on the establishment and exercise of our equal government, are worthy of an association whose principles lead to purity of morals, and are beneficial of action.

The fabric of our freedom is placed on the enduring basis of public virtue, and will, I fondly hope, long continue to protect the prosperity of the architects who raised it.

I shall be happy, on every occasion, to evince my regard for the fraternity. For your prosperity, individually, I offer my best wishes.

GEO. WASHINGTON.

MASONIC HALL, FREDRICKSBURG LODGE, No. 4,
Fredericksburg, Va., June 7th, 1852.

R. W. A. O'Sullivan, G. Secretary, St. Louis, Mo.:—

Your favor of the 28th ultimo, asking information in relation to the initiation, passing and raising of our illustrious brother, George Washington, came to hand this day, and it affords me pleasure to give you

the information asked for. The first time his name appears in the record, is on the 4th of November, A. D., 1752, A. L., 5752, with others; (brethren who were present at that meeting;) and on the sixth of the same month, the secretary credits his account by the initiation fee. On the third of March, A. D., 1753, A. L., 5753, George Washington is recorded as Passed Fellow Craft; and on the fourth of August, A. D., 1753, A. L., 5753, there is a full record of the meeting, with the names of those present, and it is entered: Transaction of the evening—George Washington raised Master Mason, Thomas James, entered an Apprentice.

The record or proceedings of the lodge were not written out so fully at that time as they are at present.

Fraternally,

ROBT. W. HART,
Secretary of Fredericksburg Lodge, No. 4.

ANSWER.

[The following answer was received and communicated to the Grand Lodge, June 12, 5797.]

"*To the Grand Lodge of Ancient, Free and Accepted Masons in the Commonwealth of Massachusetts:*

"BROTHERS:—It was not until within these few days that I have been favored by the receipt of your affectionate address, dated in Boston, the 21st of March.

"For the favorable sentiments you have been pleased to express on the occasion of my past services, and for the regrets with which they are accompanied for the cessation of my public function, I pray you to accept my best acknowledgments and gratitude.

"No pleasure, except that which results to the consciousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct; and I beg you to be assured that the evidence thereof, which is exhibited by the

Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

"In that retirement, which declining years induced me to seek; and which to a mind long employed in public concerns, rendered necessary; my wishes, that bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere and my attachment to the society of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the Craft.

"For the prayer you offered in my behalf, I entreat you to accept the thanks of a grateful heart; with assurance of fraternal regard, and my best wishes for the honor, happiness, and prosperity of all the members of the Grand Lodge of Massachusetts.

"GEO. WASHINGTON."

ANSWER.

To the Ancient York Masons of the Jurisdiction of Pennsylvania:

GENTLEMEN AND BRETHREN:—I received your kind congratulations with the purest sensations of Fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

At the same time, I beg you will be assured of my best wishes and earnest prayer for your happiness while you remain in this terrestrial mansion; and that we may hereafter meet as Brethren in the Eternal Temple of the Supreme Architect.

GEO. WASHINGTON.

When war broke out between the States and the mother country, and he became divided from the brothers of his adoption, in feeling, in communion of soul, he was their brother still. The Masonic chart of the 46th, by the chance of war, fell into the hands of the Americans; they reported the circumstance to Gen. Washing-

ton, who embraced the opportunity of testifying his admiration of Masonry in the most marked and gratifying manner, by directing that a guard of honor, under the command of a distinguished officer, should take charge of the chart, with many articles of value belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble brother. It was a scene of moral beauty, a triumphant vindication of the purity of Masonic principles. The guard of honor, with their flutes, playing a sacred march; the chest containing the Constitution and the implements of the craft, borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that with presented arms and colors, hailed the glorious act with cheers, which the sentiment rendered sacred as the hallellujahs of an angel's song.

* * * * * *

Having the Record Book showing the fact, Fredericksburg thus far has the advantage. It is a glorious principle in Masonry which inculcates "Brotherly love, Relief and Truth," as it is, "That Masonry knows no country, sect or opinion." It certainly is a cause of exultation and pride that Washington became a Mason, and above all that he cherished its principles, and reduced them to practice. But it is of little interest to us as Masons, to know where or by whom he was initiated; therefore, we can with great propriety, and should lay aside our national partialities in question, purely Masonic. Were we to suffer our national feelings to bear upon the case, we would glory in the fact that our brethren in England are endeavoring to vie with us in honoring *our* Washington, and that they are exulting in the

belief that they have the honor of bringing him into the fraternity.

Yours truly and Fraternally,
JOSEPH D. EVANS,
(Late Grand Master of the State of New York.)

In conveying the chest above, "Tell their General," said Washington, "I do not war against morals and religion, but against the enemies of my country."

To the Masters of the Lodges under the jurisdiction of the Grand Lodge of Iowa:

Prompted by a feeling of the highest regard and fraternal respect for the memory of our illustrious brother, the father of our common country, I most gladly avail myself of an opportunity to unite with my brethren of the various jurisdictions of this land of freedom, in their contemplated design to unite in an universal manifestation of their love for the man, the Mason—for his unsurpassed services to his fellow-man, and his firm and lasting attachment and devotion to our order and its principles; and accordingly recommend to the fraternity and the lodges of Iowa, the observance of the fourth day of November next, the centennial anniversary of the initiation into our mystic rites, of George Washington.

It has been a talisman to awake from their lethargy of ages the down-trodden and slumbering millions of the world, and it has bidden them to *hope*. The divine light of his hallowed spirit yet moves and radiates upon the face of society and calls a responsive echo from the throbbing heart of "the people" in every land. The influence it exerts, the progress it makes in the disenthralment of mankind, can no more be stopped by the puny arm of the despot—the tyrant, than can the countless orbs that are wheeling through space at the will of the Almighty. Brothers, the original embodiment of that spirit took upon himself the name, the title and the character of a Mason! He mingled in the labors of the lodge room and performed the duties of its office he Let

us, therefore, celebrate and commemorate the anniversary of his Masonic birth.

You are, therefore, ordered to present this subject to the consideration of your lodge, for their action, at the first regular communication after notice, (or earlier, if you think proper,) when it is hoped that they will, singly, or in union with other lodges in their vicinity, provide for celebrating the event with appropriate ceremonies.

To this end full and ample authority is hereby given, for each lodge to appear in regalia and procession on that day.

And I do further recommend, that a collection in each lodge be taken up, and the amount forwarded to our R. W. G. Treasurer, Barnet Ristine, of Fairfield, to be expended in procuring a stone, with a suitable inscription, for the Washington Monument.

Given under my hand and the seal of the Grand Lodge, at Muscatine, this 27th day of August, A. L. 5852.

[L. S.] T. S. PARVIN,
Grand Master.

The evidences are numerous and significant; all go to establish the fact without the fear of contradiction, that Washington was a Free and Accepted Mason. See Masonic Union, Nov. 1852, vol. 5. R. W., Wm. H. Drew, grand lecturer of the State of New York, informed the author that he had recently sat in the very lodge where Washington was initiated, passed and raised, and handled with his own hands the Holy Bible used on that memorable occasion.

He acted as grand master at the laying of the corner stone of the capitol of the United States of America, on the 18th day of September, 1798. See Bro. T. Lawrence', M. D., Address, June 24th, 1854, before Woodbury Lodge, No. 149. Washington died on Friday, December 13th, 1799, in the sixty eighth year of his age, and was buried with Masonic honors. More than

one hundred years have rolled down the flood of time since he manifested his confidence in the enduring principles of Masonry, by declaring his allegiance to the time honored usages of this ancient order. Since then how changed has the world become; what a vast laboratory of historic facts mark the annals of the progress of mankind; but let them all be written on one vast page like God's eternal skies, the name of Washington, emblazoned in letters of light, would appear resplendent and glorious in front, and above all others, casting its hallowed influence upon everything that was great and God-like. Wherever the story of his greatness and patriotic services has traveled, it has elicited the admiration and homage of mankind, indeed, among all civilized nations, his name is identified with all that is wise and pious and patriotic. By the aged warriors of our western tribes, he is still remembered as our great father, his name is familiar to the wandering Bedouin, and his fame has penetrated to the mountain fastnesses of the Tartar, and in all future time it will grow brighter, and shine with increased effulgence, as ages roll on. We cannot refrain from quoting a few words before closing this short sketch of the illustrious Washington from the celebrated Mr. Fox, in the British Parliament, in a speech delivered during Washington's second Presidential term: Illustrious man, he said, deriving less honor from the splendor of his situation than the dignity of his mind, before whom all borrowed greatness sinks into insignificance, and all the potentates of Europe become little and contemptible. Washington, said Napoleon, is dead, the great man fought against tyranny, he established the liberty of his country, his memory will always be dear to the French people, as it will be to all freemen of the two worlds, his name will live in the annals of fame, while mine is sunk in the vortex of revolution; and we might add, in the language of another, "His country is his monument, and her history his epitaph."

Washington had a lodge in the army, presided in person as master, conferring the degrees on his subaltern

officers and others who were qualified to receive them. General Putnam, his Senior Warden, in one of the battles of the revolution, was taken prisoner, handed over to the Indians, tied to a stake, brush piled around him, and the torch applied. General Morgan, a British officer, who had ordered him to be given to the Indians, rushed through the crowd, drove the Indians asunder, scattered the fire brands in every direction, cut the bands by which he was bound, clasped him in his arms, General, said the British officer, you are not only free but you are my brother, go in peace.

How often, as by an electrical shock from the Almighty, has the drawn sword been sheathed, the uplifted tomahawk stayed, the ferocity of fiend changed in an instant, and the helpless encircled in the arms of a brother's love. How often whole caravans in the great desert have been saved by one of the company being a Mason, furnished with necessary comforts, and sent on their way rejoicing, How often have the soldiers and prisoners of the late war felt the power and magic of our holy religion.

Space will allow us to mention but one or two instances. One of our men fell in the heat of battle within the enemies lines, an Adjutant of the rebel army came dashing by with the speed of the wind, halted in an instant. What do you want my brave boy? I am wounded and bleeding to death, unless I can get relief soon I must die. Call a surgeon instantly, said the officer, bind up his wounds, and when he is sufficiently recovered he shall be exchanged and go to his home. That man is living in our village to-day, and one of our most respectable citizens.

Another was taken prisoner and confined in Libby prison. "I say," said he, "Guard, do you know any men in your regiment who are Masons?" "I don't know," he replied, "but have heard that the colonel is one." "I wish you would ask him to come here." The colonel came in a moment. "What do you want, my good fellow?" "I am starving to death. Unless I can get something I can relish I must die. I have a wife

and five children at home." "Here," said the colonel, pulling out a roll of money, "go and buy what you can eat, and when you are sufficiently recovered, you shall be exchanged. Guards, don't you stop this man; let him go in and out as often as he pleases." And that man is alive and well to-day, holding one of the most responsible stations in our midst. This Masonry has done a thousand times over, and will continue to do so until the end of the world. What religious organization can do as much? Suppose these men, in their death struggles, had said, "I am a member of a Christian church." Would that have saved them? And is not this carrying out the Godlike principles of our Saviour—pray for your enemies, do good unto them that despitefully use you—and is not this religion?

CHAPTER XIX.

Masonry of Lafayette—Benjamin Franklin—Presidents of the United States Masons.

MASONRY OF LAFAYETTE.

At what time he was initiated into, and became acquainted with, the sublime mysteries of Freemasonry, we have no means at command of judging, nor is it very material. It undoubtedly was before leaving France to join the disheartened Americans in their greatest time of need. For courage as a soldier, consummate skill as a general, love of freedom, indomitable energy, and great moral worth, no man in the army of the revolution was held in higher esteem by Washington than Marquis Lafayette, which the following will illustrate, published in the Masonic Union, p. 82:

On the occasion of the visit to this country of our illustrious brother, Lafayette, a new lodge was instituted here in honor of his virtues, and to aid in perpetuating his name. The lodge had been called together to receive the distinguished visitor. Bro. Morgan Neville,

the master of the lodge, being unable to attend on account of indisposition, Bro. George Graham, Jr., presided in his stead. There were present the following distinguished members of the order: George Washington, Lafayette and Le Vasseurs, of France, P. Benson, Esq., of Philadelphia, Gov. Desha. Hon. George M. Bibb and T. Barry, of Kentucky, G. Willett, G. M. of North Carolina, and some two hundred others.

After the lodge was opened, Lafayette was introduced, and received with the honors of the craft. He was then addressed by Bro. George Graham, Jr., W. M. *pro tem.*, as follow:

It is with extreme embarrassment I rise to address you. It is a duty I had not expected to perform, and it is only this moment that I have received a message from our worshipful master, Morgan Neville, stating his inability to quit his room, directing me to proceed as his representative, and to express to you the profound regret he feels on being prevented from having the honor of presiding at the present interesting ceremony. At the same time that I properly appreciate the favor conferred on me in creating me his substitute, I cannot forbear mourning my own disappointment at his absence, convinced, as I am of the nature of those emotions which would occupy your bosom on meeting, as the master of this lodge, the son and representative of your ancient aid and devoted friend.

Brother, your career through life, distinguished as it has been by philanthropy and patriotism, has never ceased to interest the virtuous portion of the world. Whether we view you as the youthful and accomplished nobleman, in possession of wealth and rank, tearing himself from the arms of his lovely bride, and risking life, fortune and fame, in support of American Independence; or, as the knightly Chieftain of the National Guard, correcting with intrepid judgment and delicacy the licentiousness of revolutionary brutality; or, as the heroic and inflexible martyr to consistency and virtue,

entering the gloomy walls of the dungeon of Olmutz;—equal splendor surrounded your character.

Since your arrival on our shores, in the evening of life, when the prejudices of Europe have subsided, and suffered your principles to shine forth in unclouded purity, this interest has become doubly intense; but to none, beloved brother, is it so much so, as to the community of Masons so thickly spread over the face of the Union. You have been received by the voluntary acclamation of a nation of freemen, with which the demons of envy and malice have not been able to mingle one solitary murmur. This has been the most grateful to our hearts; but during this brilliant exhibition of public gratitude and personal devotion, there has been a frequent recurrence of one fact, which, if possible, has been still more gratifying to us. You have lost no opportunity of distinguishing our order by public demonstrations of your consideration of it. We have heard of your quitting the splendid scenes of the festooned hall, where you stood the centre of attraction, more to be envied than the victor under the triumphal arch, for the purpose of meeting our brethren in the lodge of equality, and of aiding their operations in the great work of philanthropy and benevolence. For this we thank you:—you were performing a sacred duty, it is true, and this, to Lafayette, carried its onward reward.

But, brother, other benefits have and will continue to result from your conduct on this occasion, which you are not aware of—the good effects will be felt by future generations of the fraternity. Our successors will hail *the name* of Lafayette; and widows and orphans will cherish his memory long after the youngest brother now present shall be admitted to the Celestial Lodge of the Supreme Architect of the Universe. For ourselves, we thank you:—for the cause of American Masonry, we thank you!

Your arrival in the United States has furnished a rich field for the political historian:—it forms an era in the Masonic annals of this country.—among us, at least.

We have presumed to elect you an honorary member for life—we beg you not to reject our good wishes, but suffer me to present you with a diploma, and to clothe you with this lambskin, which we pray you to accept as an humble memorial of our veneration and of our love.

The Master then presented the General with a diploma, and clothed him with an apron, having his likeness impressed upon it. He seemed much affected during the ceremony, and the tear of deep feeling was more than once seen trembling in his eye. During the whole of the address he kept Brother Graham's hand clasped in his. After he had entered his name he—Lafayette—replied as follows :

Worshipful Master, and Brethren of Lafayette Lodge : —I want language to express my feelings on the occasion of being received into the body of this lodge. The compliment offered me in its formation is a novel one, and is as delicately tendered as it is gratefully accepted. Since my return to this happy country many things have struck me with wonder and amazement—the scene now passing is not among the least surprising—it is one, the memory of which, I will cherish with the most pleasing sensations to the last hour of my life.

To find a splendid and populous city in a place which, when I last quitted your shores, was exclusively the haunts of the Savage and wild beasts, presents a fact not less astonishing than it is pleasing to me, as one of the asserters of your Independence. These emotions are much enhanced by meeting in such a place so many respectable members of that order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality.

I sympathize with you, Worshipful, in your regret for the indisposition of the Master of the Lodge, Brother Morgan Neville. I have already visited him, and forbidden him coming out on this occasion. If I feel gratified (and believe me, I do most highly,) at finding a Lodge instituted as a mark of respect for me, be assured that this gratification is much increased at finding at its

head the son of my ancient Aid—my dear General Neville—and grand-son of my friend, the gallant Morgan. Accept, for yourself and brethren, my sincere thanks for the pleasing compliments you have paid me.

If I have, in any way, benefited the cause of Masonry, the reflection will add to my enjoyment when far away from you and your charming city. Persevere in the glorious cause of benevolence; and believe me, when I assure you that, although an ocean will separate us, yet the recollection of this day will assist much in cheering an old man in the evening of his days.

The General then sat down, much affected, and every brother present sympathized deeply in his feelings. It was an occasion of thrilling interest—a scene that will never be effaced from my memory.

Yours Fraternally,

SAMUEL REED.

MASONRY OF BENJAMIN FRANKLIN.

The following is from Br. Jerome L. Cross' Masonic Text Book, p. 6, a standard work in all our lodges. On the 24th day of June, 1734, upon the petition of several brethren residing in Philadelphia, a warrant was granted by the Grand Lodge of Boston (St. John's Grand Lodge,) for holding a lodge in that place, appointing the R. W. Benjamin Franklin, their first master—he must have been a Master Mason long before the above date, as no person is entitled to the rank of R. W. without having taken the preceding degrees—which was the beginning of Masonry in Pennsylvania. Does a Solomon, Hiram, king of Tyre of ancient times; St. John the Baptist, and St. John the Evangelist, in the days of our Saviour; Washington, Lafayette, Franklin, and thousand of others, in our own day, whose characters are emblazoned in letters of light on the high pages of history and revelation, who were zealous and devoted patrons of the order, do they hold less conspicuous stations in heaven for being Free and Accepted Masons on

earth? To carry out the principles of the fraternity, as exemplified in their lives, would be to write their whole history, and transcribe nearly all the memorable events of the Revolution.

PRESIDENTS OF THE UNITED STATES MASONS.

In the *Minor and Keystone*, a very able Masonic paper published in Philadelphia, vol. 3, No. 29, p. 229, we are told, all the Presidents, with the exception of two, perhaps three, and at least fifty of the fifty-six signers of the Declaration of Independence, are said to have been members of the order. Nearly every officer in the revolutionary army was also a brother of the mystic tie —a lodge being frequently opened in the tent of Washington, he presiding as master, and conferring degrees of Masonry upon the subaltern officers.

The following is from an instructive address delivered by Bro. Charles S. McArthur, at Troy, St. John's Day, Dec. 27, 5853.

The history of our fraternity has in all ages, since it had an existence, been illustrated and adorned by the most illustrious and glorious names which have been handed down for the admiration and respect of posterity. Goethe, Schiller, Scott and Burns, are among its immortal poets; Frederick the Great, George IV., with all his uncles and brothers; Oscar of Sweden, and Christian of Denmark, and Ernest of Hanover, are among its kings and princes; Napoleon and all his Marshals and Generals, with Nelson, Wellington, Collingford and Napier, are among its heroes and warriors; while Washington, Franklin, Lafayette, DeWitt Clinton, Henry Clay, and a host of other names dear to the remembrance of every American, are among the patriots and sages who in our own clime have been active and illustrious members of the Masonic Fraternity. Benjamin Franklin was appointed the first master of the first Masonic lodge constituted in Pennsylvania, on the 24th of June, 1734.

But we must pass again: Masonry and religion are the same, because there never was any true religion

except what is learned in the book of nature or the volume of inspiration. Are not these the essential elements of our being? Destroy this foundation, Masonry and religion fall together. If the one is Divinely inspired the other is, because they both relate to and include the same deeply interesting truths of man's frailty, weakness and dependence; his trust in God to aid him through the varied and complicated scenes of human life. She never enters into lengthy arguments, or metaphysical disquisitions, to prove the existence of God, because this is universally admitted by all nations, neither does she attempt to solve the mysteries of the Divine and Holy Being, but simply states the fact of His existence, and directs us according to the best light we have to worship Him in the beauty of holiness: Because our forefathers everywhere, and under all circumstances, have stated distinctly and explicitly that they acted under the immediate inspiration of the Almighty. It is not within the wide range of human thought to suppose for a moment they could have had any motive to practice deception, nor was it possible the overwhelming truths they have given to the world, be the work of human invention, if they did not really exist as they have stated. Our traditions, the Holy Bible, and the history of all nations, confirmed the fact of a primeval chaos, when darkness brooded over the face of the deep, but by the Omnipotent energies of creative power, the world came into being; chaos fled, and darkness rolled away. And is it not true, as is stated by our traditions, or has the world for nearly six thousand years been laboring under a delusion, without the possibility of detecting the error or exposing the falsehood? Was Moses an imposter, and did he intend to deceive the world when he states positively in the first of Genesis, what did take place, or has it never been created at all? Does the church travel outside of these facts to prove or sustain her religion? Neither do we, because we both pursue the same course, and arrive exactly at the same conclusions. But it will be said, these are matters of

revelation, and we are bound to receive them. True, but a written law could make known events in the history nearly three thousand years before a word of it was ever written by Moses. The fraternity invariably believe the elements of our holy religion were kept steadily alive by the few chosen, and inspired by the Almighty himself, for this purpose ages and ages before Moses' day. We worship God not merely because we are directed by the volume of inspiration to do so, but it is the very law of our being enstamped upon the heart of universal humanity, and no other institution in the world uses symbols and emblems to inculcate the principles of our holy religion to the same extent. And one great object we have in view is to keep alive the image of God in the soul, and by untiring exertions to increase the light as we advance onward and upwards to that lofty eminence of perfection which awaits the arrival of all the faithful and true. The world is our brotherhood; have we not all one father? Has not one God created us, and has He not of one blood made all the nations of men to dwell upon the face of the earth, and is not this true that love to God, our neighbor, and ourselves, comprise the only true religion of the world? Does the Bible teach anything else, or have our brethren been deceived for nearly three thousand years as to what constitutes an acceptable worship to God?

Another evidence that the religion of Masonry is Divinely inspired, rests upon the fact that she states positively, and understands distinctly man's innocence and happiness in Eden. This is no wandering thought of ours to amuse the ignorant or to excite the attention of the incredulous, but are sober realities, embodied into the system of Freemasonry, and held sacred by the Fraternity in every age, and has in some way been believed in by all nations since the world began. But there is also in our religion, open before us, the terrible fact, that man is a fallen being, that he has drifted far away from the moorings of the Divine law, and there is a great defect, a want of moral harmony in the com-

plicated machinery of his complex life. A deep awe pervades the whole being on beholding the almost ruin of this mysterious something called man. He now stands disrobed of his glorious majesty, but the blurred picture of what he once was, the inverted type of Heaven. Masonry not only sees the evil of man's nature, but gives the assurance of hope and fulfills her promise, by performing what she says. She does this not merely by stating that evil is the absence of good, that it is nothing more than a kind of negation in the universe designed to show by contrast the beauty, grandeur and holiness of the eternal God, but that it is a terrible reality, which cost our Saviour his life, and humanity its miseries. Masonry never flatters, holds out no delusive philosophy, no false religion to her votaries, but tells us plainly the willing and the obedient shall eat the good of the land; and this is in perfect accordance with the law of justice, written by the finger of God upon every human soul. To counteract the evils of our race, to elevate man in the scale of being, to infix in his heart a firm belief in and a longing after immortality, and lift his soul to God in its holiest aspirations, is the mission she has to fill, and will never falter in the race, or stop short in her career until this object is attained. And can any religion do more than this? If it cannot, then the religion of Masonry is of God. She is aware that sin cannot be eradicated from our world in a moment, but it is the work of a life time, and is not completed this side of eternity. But Masonry understands all this must be done before man can fully realize his high destiny, and live forever in the sunlight of Heaven. But, brethren, there is one green spot in this world's wide waste where we can bow down before the mercy seat and offer our devotions in ascriptions of praise to the ever-living God, untrameled by early education, sectarian influence, religious rule, or political power, and this is in a good working lodge. The passions of men may rage, storms and tempests howl without, but all is quietness and peace within. And is not this God's religion,

such as he will own and accept when our labors in this earthly temple shall close; Not an emblem or symbol —and we have more than a hundred used in different ways, but what teach these solemn and deeply interesting truths.

Why is it, we ask, that our ceremonies to represent the truths of our holy religion, in coming down to us have passed through thousands of generations without the slightest variation, and the inhabitants of the earth, almost to a man, have testified that they are true? The deluge for instance, if it had not occurred it would have been perfectly impossible to have introduced a tradition of universal belief concerning it. If this event is untrue, then the Holy Bible and the concurrent testimony of all nations are false, for they all agree in stating the fact that it did take place at the time referred to by our fathers, or was the world without any knowledge of this overwhelming calamity for seven hundred and fifty-nine years after the flood, until Moses wrote an account of it on Mount Sinai? The ark, so often referred to emblematically representing this scene, and the events as they transpired would have come down to us; if Moses had never written a word about them. Because the world believes in the deluge, not on account of its being recorded in the Holy Bible, for millions of our race knew nothing of this sacred history, and have no knowledge of the true God, yet the evidences everywhere are clear and conclusive that the earth was once covered with water, tradition, Masonry and the sacred history state the cause, and the effects are indisputable. If this is untrue, why are those fossils and shells found upon the tops of the highest mountains, and a thousand other evidences equally clear and conclusive. Masonry and the Holy Bible merely state the facts of the deluge, and leave it for others to solve this tremendous miracle that destroyed the old and re-peopled the new world. Did the Almighty communicate to Noah, orally—for it will be remembered there was no written law containing the ten commandments in the world at that time—did he

instruct him in the principles of true religion? And the fraternity to-day, in all its essential elements have no other; for we have ever believed that Noah was divinely inspired, and that he never taught anything to his sons or to posterity that was spurious or false; tradition, then, true to her trust, has exemplified these overwhelming truths corroborated by Moses, the sacred historian of these events. Did Noah worship God in spirit and in truth? We are endeavoring by the force of symbols and emblems to imitate his examples; the religion of Masons and the Holy Bible, then, are exactly the same.

Again, Masonry and religion are built upon the same foundation, and are identified, but not one, because our forefathers had a perfect knowledge of the world's history; and the events as they transpired, they were connected with them individually themselves, and were eye-witnesses of the tremendous scenes as they passed in review before them. Moses, says Dr. Oliver, was a Mason, and the Apostle informs us was learned in all the wisdom of the Egyptians. If this be true, then Masonry was one of them, because Masonic explorers, within a few years, have demonstrated without the shadow of a doubt that the fraternity existed in some organized form in Egypt more than two thousand years before Solomon's day. Moses and the Prophets related what they were directed to by the Almighty, and nothing more, and it was impossible that they could have been deceived, or misunderstood their instructions; because, they were the principal agents in carrying forward and completing the designs of the Almighty, and they could not have practiced deception even if they had intended to do so. The journeyings of the Israelites, the passage of the Red Sea, the giving of the law upon Mount Siniah, and many other wonderful events, these holy men were intimately connected with, and were certainly the best judges of what they saw and heard.

If the religion of Masonry is not divinely inspired, then the concurrent testimony of the entire world is untrue; because they have all testified that there is one

supreme and eternal God, though called by different names, and he has commanded intelligent beings to worship him according to the best light they have. Traditions, modern travelers, and the historians of all ages, confirm these remarks; and the Holy Bible has taught us the rule—and we have no other guide to our faith and practice—and, without the shadow of a doubt, establishes the divine origin, traditions and religion of Masonry, because we could not be sustained by our traditions and the Holy Bible, if they are untrue.

It will not do to say primitive Masonry was perverted, and, consequently, not entitled to belief as of a divine origin. This would be proving too much, and, therefore, prove nothing; because, in no age in the world's history has this universally been the case, for "I have," says the Almighty, "reserved to myself seven thousand that have never bowed the knee to Baal." But, admit it, it only proves the existence of the true religion of Masonry, as certainly as a counterfeit does the genuineness of the true bank; besides, does not this objection fall with equal power upon the Church? Who does not know that the right ways of the Lord have been perverted; that sects and isms have been multiplied, almost without number?—a libel upon the religion of the Bible and an insult to God, for he is the author of all true religion; and everything else must be spurious or false. But it would be impossible to prove, without recognizing a first cause, of infinite wisdom of superior and superintending power. Can any new religion, or tradition of any great event, be introduced into our world, that gains the consent of the entire race, if they are untrue, or even of a doubtful character? This would be impossible; let the trial be made. Columbus discovered this continent in fourteen hundred and ninety-two. Is any one prepared to say that no such man ever lived? and can there be any new theory or tradition invented to prove this assertion true, that shall tell upon the belief of the world? or was this continent never discovered at all, and all that is said about this

wonderful man a sheer fabrication? But it will be said this is a matter of history—therefore, must be true. Admit it; but the facts existed before any record could be made of them, for this was not done until several years afterwards. Thus it is with the religion of Masonry. We know her laws are eternal; they never had a beginning, and they never can end any more than the Deity himself. Prove, for instance, that love is not a Divine attribute; then we shall establish the fact that the religion of Masonry is false; because this is the foundation, top-stone—Alpha and Omega—of the order.

CHAPTER XIX.

Festivals of the Jews a proof of the religion of Masonry—Journeyings of the Israelites.

FESTIVALS OF THE JEWS.

Again, the different festivals of the Jews, the building of the temple, the glory of the Lord that filled the house, or any other great event, could no more have been introduced without the actual existence of these facts, than the declaration of our independence could be celebrated if no such event had ever happened. Neither is it possible for the world to make the fraternity believe that our system of religion, which includes love to God, our neighbor and ourselves, ever was the invention of man, or had any other origin except in God himself.

Again, our religion, sustained by traditions and the Holy Bible, is true, because it carries us back by a very luminous path to the creation of the world. There we see the dealings of the Almighty with his frail, erring creatures as clear as the sun-light from heaven. All attempts to refute the religion of Masonry, in every age, have most signally failed, because it is based upon the truths of the Almighty and cannot be overthrown.

Again, the religion of Masonry has God for its author,

because some of the most wonderful events that have ever transpired in the annals of our race have been committed to her care. Were not the first and second temples built by Masons, and did they not give the book of the law to the world, as before remarked? Besides, in her system is included a series of prophecies from the creation, kept steadily alive through revolving ages for more than four thousand years. Moses, the historian of the world, says: The seed of the woman shall bruise the serpent's head. This light glimmered through all the dark ages, until it burst in bright effulgence upon the consecrated head of the Son of God in Bethlehem. Do any doubt this? Why, then, is our attention so often directed to the star in the east, as the hope of the world? Masonry believes these holy men of God were true prophets, and with an eye undimmed they penetrated far down into the future, and that no being but God, who sees the end from the beginning, can predict events thousands of years in the distance, especially when it was impossible for him to have any motive to deceive, or the men whom he inspired for this purpose. And many of these prophecies have been fulfilled, almost to the very letter, not only as referring to individuals, but empires and nations have been overthrown and gone down forever, exactly in accordance with these predictions. Ninevah, Babylon, Palmyra, and many others, are striking proofs of this remark. The unparalleled destruction of the city of Jerusalem, the overthrow of the temple, the captivity of the Jews, their final restoration, were all minutely described by the pen of inspiration thousands of years before the events transpired, but proved awful realities in a subsequent age. Many of these predictions have been fulfilled with the most astonishing exactness, and contrary to all human probability. The prophecies relating to the Messiah are of equal force and sublimity, and cannot be accounted for on any other principle than that Infinite Wisdom directed what was to be said, and Almighty Power was pledged that not one jot or tittle should pass from the

law or prophets until all was fulfilled. A system so grand and glorious, embodying these overwhelming truths, must be of God, no matter by what name it is called. If the Holy Bible, which principally records these astounding events, is divinely inspired, Masonry is, because she receives it as her great light, from the beginning to the end of her history.

Again, the religion of Masonry is proved to be of divine origin, because no true system of religion has ever been introduced in our world without the aid of miracles. The commission of Moses out of the burning bush on Horeb, the journeyings of the Israelites, guided by a cloud by day and a pillar of fire by night, which was seen by nearly two millions of people for forty years, the passage of the Red Sea, the giving the law on Sinai when the mountain was all on fire, the Tabernacle; the entrance into the land of Canaan, the visible presence of the Shekinah on Mount Moriah, the unclouded glory of God that filled the house, the advent of the Son of God, and those of the New Testament are mostly of the same character; and a thousand others are of equal importance. And has Masonry nothing to do with these? Prove them false, then the light of Masonry is extinguished, and the entire fabric of the church is overthrown. Can man invent a miracle to impose upon the credulity of the world, can he suspend the laws of nature to carry on this deception? if he cannot, then it is utterly impossible for him to invent a system that includes them. Let it be remembered that God never introduced a miracle to establish a false system of religion yet, and he never will until the holiness of his nature shall change.

Again, the contrast between the religion of Masonry and the false system is striking in the extreme, and proves conclusively, that it is of God. The mission of Mahomet around the sky in a chaise drawn by moonlight, was wholly unsupported by evidence, and never was attributed to him even by his deluded followers, until long after his death. But those to which Masonry

refers were performed by the persons themselves, at the time, and in the presence of thousands of living witnesses. Moses and the Prophets, Christ and the Apostles, is sufficient to establish the fact that the religion of Masonry rests upon the Bible, and is pre-eminently distinguished from all other false theories by its incontestible evidences of its being of a divine origin. Mahomet and many other false religions were propagated by the sword, wealth, civil influence and political power have lent their combined energies to aid them, and with those advantages, Mahomet, during the first seven years could not reckon one hundred followers; for the same period from the commencement of the temple there were more than one hundred and fifty thousand Masons engaged. Besides, false religions are local in their nature, idolatrous in form, and bounded by the darkened intellects of heathen nations. But Masonry takes a wider range, she has traveled to the four quarters of the globe, and her principles are everywhere recognized to be from God, which would be impossible if her system was false, or even of a doubtful character. While other systems have been pushed on to conquests by physical force, the great secret of our success is moral suasion. My kingdom, says the Saviour, is not of this world, else would my servants fight.

Again, the religion of Masonry has a knowledge of the human heart, though she never undertakes to explain the mysteries of iniquity, but states the fact, and points out the remedy. The combined wisdom of the world has never disclosed the secret springs of human action, purified the fountain of moral corruption, or counteracted the evils of our race. This has never been achieved by human ingenuity, yet Masonry does this, therefore it must be of God. If this is untrue, then why is our attention so often directed to the all-seeing eye, that beholds the inmost recesses of the human heart, and will reward us according to our works? It is a perfect mirror, exhibiting the depraved passions of the human soul, and states distinctly that virtue and vice will

be rewarded according to their merits. This is the foundation of all law, human or divine, and was first proclaimed by the Almighty himself, and it is the only one to govern the world. If this is untrue, then there never has been any religion on earth, and never can be. But the Almighty has everywhere proclaimed its truth in the volume of nature and the book of Revelation both.

Again, no other system in our world, taking the Holy Bible for our guide, appeals with such moral power to the finer sensibilities of our nature, and fixes love to God, in the soul, as the strongest incentive to human action; and as far as we practice upon this holy principle we imitate the Divine Being, for God is love. This is the most godlike theme known to exist in our world.

Again, Masonry discloses to our view many things which human wisdom, with all its penetration, could never discover. The attributes and the perfections of the Deity are unfolded and explained by symbolical language with a force, clearness, majesty and power nowhere else to be found; while every human invention falls immeasurably below the true character of God. But Masonry invariably represents the dignity, grandeur and glory of the Divine Being, as the only Sovereign of the Universe; that he possesses a perfect plan of his own operations, immutable in all his ways, infinitely removed from all disappointments or surprise. God's plan for diffusing happiness throughout the universe was unknown until he communicated it to his creatures, and taught them to imitate him by laws the most simple and easily understood; and is not this one of the fundamental elements of our faith?

Again, the unity of God shines forth from every degree pertaining to the order, with a clear and unclouded brightness which never could be known by the inhabitants of our world without immediate inspiration. This we believe and teach, for to us there is but one God—the maker and governor of the universe.

Again, another argument in proof of the religion of Masonry is, we have a knowledge of causes, by the ef-

fects they produce. No power this side of heaven can change an idolator to the service of the true and living God; can curb the turbulent passions of our nature, still the tempests of the soul, stay the uplifted tomahawk of the savage, make the enemy a friend, receive him into the warm embrace of a brother's love. This, ancient Craft Masonry has done a thousand times over, and will continue to do to the end of the world. And man is no more the author of this high and holy principle than he is of the image of God in the soul.

Another argument in favor of the religion of Masonry is, holy men who lived at the time, intimately connected with the events, state distinctly that they were directed by the Almighty to relate what they saw and heard. If this is not true, then for thousands of years they practiced a deception, and some of the most wonderful events that have ever transpired in our world were predicted in falsehood, carried forward, sustained, and finally completed by a system of fraud; and the world, for instance, was drowned in accordance with a false prediction; and has not Masonry and the Church something to do with this event? There are but two avenues of knowledge—what we know ourselves, or what others have told us.

Again, if the religion of Masonry does not embody the same elements of faith, relate the same mysterious events, as the Holy Bible, then the whole system of both is false; because they depend exactly upon the same class of testimony to sustain them. If these evidences, which have been examined by the great Law-Giver himself, have uttered a falsehood, then there is no such thing as truth in our world. But the reverse of all this is true, and shows conclusively that the great leading elements of Masonry, or religion, were divinely inspired, as tradition, history and revelation have stated; and these overwhelming truths can only be accounted for from the superintending care of that omniscient eye that not a sparrow falls without its notice.

Again, Masonry is not building up a system of reli-

gion for herself, her neighbors, or even for the benefit of our race, merely, but has laid her foundation deep for eternity. If there is no hereafter, then the soul does not survive the wreck of the body. But with the cold, dreamless, and eternal sleep of the Atheist, that knows no waking, Masonry has nothing to do. If this is true, then God has given to the immortal spirit desires as boundless as the universe, enstamped his own image upon it, interwoven into the very laws of our being,—the longings after immortality,—only to disappoint its hopes and prostrate its noble powers in the dust. This view would be inconsistent with infinite wisdom—to devise, and set at naught and overthrow all the rules of evidence in our world. Next, Masonry and the Church have a vast interest at stake in these sublime and momentous truths. If the religion of Masonry is not true, why did the Almighty enkindle his own light in the soul, to glimmer only for a short space, and then go out in an eternal night? Is all this a delusive phantom, only calculated to mislead and deceive? And is there nothing but utter darkness before us, where we shall grope on forever without finding our way out? The fact is, Masonry is intimately connected with the mysteries of the past, sheds a hallowed light upon the present, and solves the doubts and uncertainties of the future. A system that does this is the nearest to perfection, and most resembles God, no matter how secret its forms or ceremonies to effect this object. Has religion any other view than to teach us the great object of our being, here, and something of the unknown future hereafter? If it has not, then Masonry and religion are the same. The only difference is, our symbols and emblems impress this momentous truth upon the mind with greater moral power than is known to exist anywhere else in the world; and the intelligent Mason knows his religion is from Heaven, and nothing but an omniscient God, with whom the past, present and future are alike, could introduce a system so grand, glorious, and so much like

himself, even admitting that the present organized order reaches no farther back than Solomon's day.

CHAPTER XX.

Appeals of Masonry—Resurrection of Masonry believed in.

Again, Masonry appeals to the finer sensibilities of our nature, struggles to counteract the evils of our race. It comes to us clothed with the Omnipotent energies of the Almighty God, which no human power can withstand, or set aside its melting and overpowering sublimity, unequaled by any other institution in the world. Her work is with the heart and fixes our hopes firmly upon heaven, as a reward of virtuous actions. A society that has kept steadily that object in view, never falters or dissembles, or holds out any unreal inducements for her votaries to embark in her cause, but has built up her theory from the instructions we have received from our forefathers—plain, simple, grand, and glowing, adapted to all ages, nations, and conditions of men, without a jarring note or single discord to mar our work to society that look upon the world as its field of action, and takes this vast and illimitable range of human affairs, never interfering with the rights or religious privileges of others, but always keeping eternity in view, must be from God, because every good gift, and every perfect gift, cometh down from the Father of lights, from whom there is no variableness nor the least shadow of turning.—James 1st, 17.

Rev. Salem Town, Chaplain of the Royal Arch Chapter, of the State of New York, in the *Masonic Review*, edited by Albert G. Mackey, M. D, vol. 2, p. 347, says, It is no secret that Masonry is of Divine origin, that the system embraces and inculcates evangelical truth; that there is no duty enjoined, or virtue required in the volume of inspiration but what is found in it and taught by speculative Freemasonry. Again, it is no secret that

the appropriate name of God has been preserved in every country, in the Masonic institution, wherever the society has existed, while the rest of the world was literally sunk in heathenism. The great mass of intelligent Masons, says Br. Mackey, (same page,) are fast approaching Dr. Town's conclusion. The great increase of sound, well written works upon the history, philosophy and jurisprudence of the institution, within the last five years, is a part of the evidence of this quite indisputable fact. Is not religion one of the evangelical truths referred to by brothers Town and Mackey; and does not the volume of inspiration and Masonry both, inculcate it? If this is true—and the evidence to us is as clear as the sunlight from heaven, why then should there be so much pains taken to spread out before the world that Masonry is nothing but a system of pure morality, veiled in allegory and illustrated by symbols. Is this the proud eminence our forefathers designed we should occupy? Did the Almighty enstamp this simple principle only upon their hearts, and teach them carefully to guard it from innovation, and hand this glorious theme down through all coming time, as securing man's hopes here and his final destiny hereafter? But admit it, even in the common acceptation of the term, what is the difference between pure morality and religion? Separate them, and they both fall. The God of nature has enstamped upon the souls of all intelligent beings a knowledge of right and wrong; and as far as we practice the former and avoid the latter, is not this religion? The whole theory of man's redemption rests upon it, and we need no special revelation to teach us this; whether we believe it or not, the principle is the same—the law is eternal and can never vary. And what Masonry claims is: She is endeavoring to carry out this high and holy principle within us. But some of the fraternity are so afraid of the jarring and conflicting elements of sectarianism, that they say that Masonry is not religion at all, and that not an item of it is found in our ritual or in our belief.

This position is calculated to mislead the inquirer after truth, set at naught the religion of the Bible, extinguish the light of revelation that blazes up from our sacred altars, and overthrow the government of the world; because the foundation of religion is equal justice to all; the willing, and the obedient shall eat the good of the land. Come unto me all ye that labor and are heavy laden, and I will give you rest. This is a characteristic feature of Masonry, and every where taught in our lodges. And can there be any true religion without it? Do unto others as you would wish them to do to you, was pronounced by the Saviour to be the summit and perfection of all laws, human and divine. We have no other; then Masonry and religion are the same. We speak of principle, not of practice, of some of our members.

MASONRY AND SOCIAL RELATIONS.

Brother Mackey's *Quarterly Review*, Vol. 2, No. 1, p. 97, says, the religion of Masonry never intermeddling with points of doctrine, in politics or religion, labors to improve the social order by enlightening men's minds, by warming men's hearts with love of the good, by inspiring them with the great principle of human fraternity, by requiring of its disciples that their language and actions should conform to that principle, that they shall enlighten one another, triumph over their passions, abhor vice, and pity the vicious man as one afflicted with a deplorable malady. It is the universal, eternal, immutable religion, such as God planted in the heart of universal humanity. Its ministers are all Masons, who comprehend it and are devoted to it. Its offerings to God are good works, the sacrifice of the base and disorderly passions, and her perpetual efforts to attain to all the moral perfection of which man is capable. The above sentiment is religion in its most emphatic sense, calling into exercise the liveliest emotions of the soul, fixing our hopes firmly upon God, and is amply sustained by testimony like the following: He, (the Saviour,)

is the true light that lighteth every man that cometh into the world. Faith without works is dead. Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His own good pleasure. Behold I stand at the door and knock, look unto me all ye ends of the earth, and be ye saved, for I am God, besides me there is no other. If these evidences and a thousand of others equally clear and explicit, which would be admitted in any court on earth, or in heaven, do not prove the religion of Masonry to be of a Divine origin, then there is no testimony in the world that can prove anything. And this is the reason we so often refer to the Holy Bible in support of our principles. Because all of her laws are just, holy and good, introduced for the benefit of our race, and no theory can travel beyond the attainments of all the moral perfections of which man is capable. And this lesson has been repeated a thousand times over in our lodges, and will be through all coming time the Alpha and Omega of the order. Anything less than this proud eminence we are destined to occupy, will sink us in the estimation of the world to the level, and even below the petty and conflicting isms of the day, shutting out the hopes of the future and the glories of heaven from our view. And we know of nothing that would detract so much from the influence and moral power of the order than to adopt any other course than a firm belief in the religion of the God of our fathers, which always tends to develope the loftiest powers of the soul and prepare it for the indwelling of the Holy Spirit. And what in Masonry is more sublime and impressive than the star in the east? Is it not emphatically fulfilling nearly all the prophecies, and all the Masonry since the world began? Can we feel its power in the soul without emotions of the profoundest awe and veneration. Among all Christian nations does not this symbol hold a conspicuous place, particularly in the higher degrees pertaining to the order? It was alluded to in Eden, kept steadily alive amid the dark ages of heathenism, that

rolled its tumultous waves over the world, by the most perfect system of symbolical language until it sheds its hallowed beams upon the consecrated head of the Son of God—Bonaparte, while on his way to Egypt, halted his army in Jerusalem, visited Bethlehem and saw the place where the Son of God lay. It is said by good authority that he and all his generals were Masons.

Is it not true the Christian Mason believes the veil of the temple is rent in twain and the doctrine of the resurrection so clearly illucidated by the apostles in the 15th 1st Cor., most strictly adhered to by the fraternity throughout the world, nor is this of a doubtful character, it is no idle fancy of ours to amuse the ignorant or to excite the attention of the thoughtless, but are sober realities; and upon this foundation we rise or fall. It is nothing less than a firm belief in the existence of miracles and prophecies pointing steadily through a long roll of ages, to one all-absorbing event—the redemption of a lost world by the Son of God. If this element of our faith be stricken from our lodges, nearly all the degrees pertaining to the order, as far as we know, would be unmeaning. But those sublime mysteries referring to the fulfillment of prophecies, the Star in the East, and so distinctly understood by us, are always solemn, religious, impressive, and deeply interesting; and we venture to affirm that no man has ever taken these degrees without feeling Masonry is religion in its purest and most exalted character, untrammeled by sectarianism, which the inventions of men have, in different ages, for religious rule or political power, thrown around them. (See larger work by the author.) And how true it is, that among all civilized nations, in every language, tongue and kindred under the whole heaven, the great and mighty men of the earth are rejoicing in the strong light of Masonry, which rests upon the Holy Bible, combining their wealth and their energies to spread abroad its high and holy principles, wielding a moral power unsurpassed and unknown by any other society,—triumphing over prejudice, superstitution

and the darkened intellects of the earth who have been taught by the most glittering symbols to worship the God of their fathers, in spirit and in truth. And there never was a time since Solomon's day that Masonry was better understood, more duly appreciated, or gained a more universal belief among all nations, than at present. Is all this influence, power, success and triumph of the principles of our holy religion the wild freaks of human invention, or is it not from God? Judge ye.

Materials, in some instances, are coming in too fast; but time, patience and the skill of the Supreme Architect will work a remedy. This does not detract from the truth that Masonry is of a Divine origin, but confirms it; because if there was nothing genuine or holy in our principles, there would be no counterfeits. What church in our world is entirely sinless? Masonry, in our view, taking the Holy Bible for our guide, is the only foundation whereon all can build without schism, sect, or confusion of tongues; the only religion that can unite the conflicting elements of our being into one grand, social, moral and religious order, where we can worship the God of our fathers without a jarring note, or a dissenting voice. Upon this primitive rock the founders of this god-like institution, with an eye penetrating far into the future, built up Masonry, simple, grand, and glorious. The tide of ages, in relentless fury, have swept by it, and dashed unceasingly its wild and tumultuous waves around it; yet she looks calmly out upon the storm, and smiles serenely at the angry elements that have spent their wildest commotions around her. Brethren, there is something god-like in this unparalleled endurance, and can be accounted for in no other way than that the same All-Seeing Eye which watched over the order in the infancy of the world will, with a jealous care, see to it that the religion he taught our forefathers, and the work in every department of the Temple, is faithfully performed.

From our enemies we have nothing to fear. All efforts of kingly wrath—which at times have been tre-

mendous—to subvert the order and overthrow this fair fabric, have most signally failed; and every attack against Masonry and her holy religion has produced an effect entirely different from what they anticipated. The most vindictive assaults have only tended to strengthen our hearts and stimulate our energies to greater exertions to go forward in our work. And those tyrants who have waged a relentless war against morals and true religion, held sacred by the fraternity, would subvert the good order of community, set aside the laws of God, overthrow the government of the world, and dethrone the Deity himself, if they had the power. But Masonry has a Divine mission to fill, is stamped with the seal of immortality, and will live forever. Without going back to grope in the profound darkness that settled upon the earth when the Roman empire was tottering to its fall, we may safely aver that, amid the barbarism that rolled its tumultuous waves over Europe for many years after the tenth century, Masonry stood firmly up, and battled with those weltering waves like a great light firmly set upon a rock in the midst of a stormy ocean. From that period and downward Masonic history sheds a clear and brilliant light; her mission on earth has been that of a great teacher of knowledge, morality and religion; her tenets shine more and more brightly as revolving years roll on; her principles glitter with a calm radiance, like a multitude of stars keeping watch at midnight in the broad blue fields of heaven. Such has ever been the religion of Masonry, and such it will forever be. No matter how high the station among men, our principles can reach him and elevate him still higher in the scale of being; no matter how low, if worthy, they can raise him.

MASONRY IS OF A DIVINE ORIGIN,

Because the temple of Solomon, in its design and execution was unequalled in sublimity and moral grandeur by anything that art, or the ingenuity of man ever accomplished. Did not the Supreme Architect of the

Universe direct Solomon how to proceed, the materials of gold, silver and other precious metals to be used; the worship, adoration and praise that would be acceptable in his sight, when he should come down in glory to fill the house. This splendid edifice that excited the admiration of the world was purely Masonic, built by Masons under the immediate supervision of the Supreme Architect. It was the first temple in our world erected to God, and dedicated to his holy name, as a dwelling place for the Almighty, where his name should be recorded. It was not the dazzling splendor, the costliness or the exquisite workmanship of the materials, nor even the temple itself, though it is said there were used forty-six thousand tons of gold and silver, estimated at thirty-five billions, five hundred millions. The Holy Bible says it was overlaid within and without with pure gold. But it was the visible presence of the Shekinah, the glory of the eternal one that filled the house, the worship and anthems of praise, that rolled in sweet cadence along those vaulted arches to the ever-living God.

The materials, the gold and silver, even the temple itself, and some portions of worship were public and open to the inspection of the whole Jewish nation.

And when it was dedicated to the service of the ever-living God, it was in the presence of the largest assembly of Masons ever convened in our world; more than one hundred and fifty thousand were present and witnessed this august and overwhelming scene. But its internal arrangement, the forms, ceremonies and symbols used connecting the mysteries of the past, the present and the unknown future, for the benefit of the craft while at work, and means of recognition while traveling abroad, were entirely secret, held too sacred by our ancient brethren, to be exposed to the gaze of a thoughtless and ignorant public. The sublime mysteries communicated to Solomon by the Almighty himself, into which the prying eyes of the world have never been enabled to penetrate, taught them those deeply interesting truths which never could be forgotton or effaced from their

memories. Did not the Almighty know that Solomon was a Free and Accepted Mason, that he belonged to a secret society, stood, and forever will stand at the head of the order through all coming time, and did he not see to it that nothing should be introduced into the temple but pure worship, for the benefit of those who were faithful and true, and the good of our race. If this was not of Divine appointment, why those visible manifestations of his presence? Why that overwhelming glory that filled the house, those songs of praise which are always an acceptable service to the Deity? To disbelieve this would be to discredit the concurrent testimony of all ages, and set aside the Holy Bible. in which this scene is most graphically described by the pen of inspiration. And is not this testimony as irresistable as the laws of light, that Masonry and religion in Solomon's day were the same? and do not we not worship the God of our fathers, using the identical forms and ceremonies as far as the Jewish and Christian dispensations can be united. Is not the meaning of those emblems and symbols as familiar to us to represent great events in the world's history as it was to our forefathers, and in many instances she employs the very same words used by Solomon himself; and so true has tradition been that we dare not deviate from the ancient usages and customs of the order in transmitting these sublime mysteries throughout all coming time. Let it be remembered we are the regular descendants from the workmen in the temple, and we are taught by the use of the same mysterious language, known only to ourselves to worship the God of our fathers, in spirit and in truth. If Masonry is a religious institution, as Bro. Mackey says: Why do they not administer the ordinances? Because they are not admitted as a general rule of action by the nations of the earth. Besides, no two churches of the different denominations are agreed as to the mode, subject, or the object. Some take sides with the Apostle in writing to the Collosians, 2d Chap. 20 21, he says, wherefore, if ye be dead with Christ from the rudiments

of the world, why as though living in the world are ye subject to ordinances—touch not, taste not, handle not, which all are to perish with the using—after the commandments and doctrines of men. We have many clergy of the highest order of intellect, and a great number of the different denominations are members of the fraternity; but their different opinions on many passages of the Holy Bible are never referred to. Were we to admit the abstract principles of any one particular sect into our councils, disorder, anarchy and confusion would be the result, consequently destroy the object we have in view, which is Peace on earth, good will to men.

Do Masons really believe the Bible to be the word of God? It is most too late in the day to ask such a question. We unhesitatingly answer in the affirmative. They do, and we are the only institution in the world who will not receive the opinions of men, note or comment, upon its holy pages; and those sayings the bigot or the enthusiast seizes hold of, as favoring his particular creed, we leave to the commentator, whose element often is to dabble in muddy water, making darkness darker, and confusion more confused. Deprived of this great light, we should have no permanent joys for the present, no hopes for the future; the work in our lodges dark and dreary, our labors a scene of confusion, and the great object of our being unknown. But the Holy Bible certainly does fix our hopes firmly upon its gracious promises, both in this life and in that which is to come. It is distinctly understood by us that what we learn here, and the light of God's countenance we receive, will increase in bright effulgence through the boundless realms of eternity.

Again, Nothing within the wide range of human thought is more sublime and God like than the immortality of the soul. It is enstamped by the hand of the Almighty upon the very laws of our being. No tradition, history or revelation has ever originated this high and holy principle. It is the divinity that lives within

us. This is the essential element of our holy religion, held sacred by the fraternity in all ages, and the generations of men that have come and gone before us. With that cold, dreamless sleep of the atheist that knows no waking, we have nothing to do. It forms no part of our faith. No institution in the world believes in the doctrines of the resurrection more firmly than we do. See 1 Corinthians, 15. If the Holy Bible and nearly all our symbols teach this doctrine, and we feel its power thrilling through every fiber of the soul in all the degrees pertaining to the order, is not this belief then from God? Let it be remembered that without immortality and eternal life the flame of divine love enkindled upon our hearts is extinguished, and the hope of the world has perished. If this be true, then the vast and unknown future is a blank, Masonry a farce, and religion a falsehood. Again, we ask, is this part of our holy religion from heaven or from men? It is the firm basis upon which the church and the fraternity rest. Remove it, and we perish. We have no other religion than that which the Almighty has taught us, to employ our reasoning powers to the best advantage. Have strong faith, a firm hope in a glorious immortality, and all will be well when our labor in this earthly lodge is closed.

But are we not taught in the most emphatic manner, a lesson by an emblem, that never can be effaced from our memory? That justice will soon overtake us, and although our thoughts. words and actions may be hidden from the eyes of man, yet that All-seeing eye, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, beholds the inmost recesses of the human heart, and will reward us according to our works.

Was the Grand Lodge of the State of New York, in her constitution given to the world, title 3, sec. 1, in error, when it is expressly declared that a belief in the existence of the Supreme Being, the Grand Architect of the universe, who will punish vice and reward virtue, is an indispensible prerequisite to admission to Mason-

ry. It is the foundation of all just laws, human and Diving; runs through every page of inspiration, and stamps this momentous truth upon our hearts, with a sublimity and moral grandeur that never can be effaced or forgotten. And is not this God's religion, or does the church or the world give us a better system? If it does, then the language of the Holy Bible is inadequate to convey to the mind what the Almighty intends to do with our fallen world.

But there are other things of a highly scientific, moral and religious character which have come down to us from this far distant past, unrecorded on the pages of the world's history that we must commit to memory and faithfully transmit them to those who may come after us, as practical lessons upon morals and religion both, because we are the regular descendants of the workmen from the temple.

If Masonry possesses a single immoral or irreligious element in her faith, it would be struck from our records as unworthy the confidence of high-minded men, unworthy the attention of the Christian Mason, whose thoughts frequently take a higher and holier range than the ordinary intellects of man, and would never stoop to countenance sin, however secret its meetings or mysterious its forms, unworthy the notice of the thousands of clergymen possessing the highest order of intellect, whose souls are imbued with and devoted to the cause of their Divine Master, have enlisted under our banners and become votaries of the order. But on entering within our consecrated walls to perform their high and holy duties at once perceive here is an institution possessing the elements of great antiquity, moral and religious, in all their sublime and hallowed associations, opening a boundless and illimitable field before them, affording ample range for all their god-like faculties. This of itself would appear sufficient to establish the fact that the religion of Masonry is of Divine origin.

Here the philanthropist can never tire in contemplating this wonderful and mysterious institution, and her

facilites for doing good, and is led to exclaim, if her principles were carried out into practical life, crime would be unknown and sin banished from our world. Here the statesman, whose giant intellect and elevated position controls the destinies of nations, is taught to limit his desires in every station, that rising to eminence by merit, he may live respected and die regretted —that there is but one Grand Master, governor of the universe, who rules over all. Here he is taught the language of signs and symbols, and he becomes more intimately acquainted with that Divine and Holy Being they represent, and at once understands, that in a good working lodge he has the best form of government in the world. Here the scholar may gaze in wrapt wonder upon the many arts and sciences presented to his view and recommended to his attention, that with all his intense study and close application, he will find life is too short to comprehend but little of what he sees and hears in a well-governed lodge.

The most devout christian and philanthropist, the greatest statesman and scholar, invariably, in all ages, have made the best Masons, and this is the reason why more men of a high order of intellect, in every department of life, have become votaries of the craft than any other institution in the world. Not the mere forms and ceremonies—these are necessary in all organized bodies —but, there is something grand, majestic, and impressive, that fixes the attention and enlists all the energies of his soul. Here the most humble laborer is taught the principles of industry, frugality, economy, science, morals, and religion, that, if he is worthy, skillful, and persevering, he may be elevated to the most responsible station. Brotherly love, relief, truth, temperance, fortitude, prudence, justice, and many other subjects of equal importance, are brought to view, and enforced upon his mind with great moral power, by emblems and symbols, the first language and religion in the world;—but, it will be said we use emblematical or highly figurative language; therefore we have no

means of judging whether the religion of Masonry is true or false. The same objection might be urged against the doctrine of our Saviour, when, in many instances, he instituted the same form of speech. "All these things spake Jesus unto the multitude in parable; and without a parable spake he not unto them." Matt. 13: 34. But when they were alone he expounded all things unto them. The reason is obvious. The great mass of the people could not understand the mysteries of Heaven without some forcible appeals to their understanding with which they were acquainted.

Again, one of the essential elements of our holy religion is truth, a divine attribute, the foundation of every virtue upon which the entire fabric of the Church and the fraternity rests. Spoken by the Almighty to our first parents, reiterated in the most awful manner on Mount Siniah, where the Ten Commandments were given; and did not obedience to the moral law constitute all the religion in the world? And did man originate this law? No more than he created the Deity himself.

But the Almighty, on his mission of mercy to our ruined world, in sending his Son to be a propitiator for our sins in our bewildered state, has had compassion on the weakness, frailty and imperfections of our race, and taught us by his providence and his Holy Word, and made us understand distinctly something of the glorious plan of redemption, that whoever believeth in Him should not perish, but have eternal life; and urges upon our consideration, by all that is dear to us in this world, or that which is to come, to renounce the error of our ways and cleave to the Lord, who is good unto all, and his tender mercies are over all his works. Like as a father pitieth hischildren, so the Lord pitieth those who fear him.

If the Holy Bible is divinely inspired, Masonry is, because they both relate to, and include the same overwhelming truths, or is there some other system that is not found in the book of nature or the volume of inspiration. If there is, the world has never been informed

of it, and consequently not entitled to our belief. If the religion of the old and new testaments, recognized by the Fraternity everywhere, including man's happiness here and his destiny hereafter, if these are not the essential elements of our being, and do not irresistably establish the truth that Masonry is of Divine origin, there is no testimony in our world that can prove anything. But such sublime and holy principles introduced and enforced upon our votaries, are no more the results of human wisdom than creation is the effect of human power.

Again, Masonry comes to us clothed with a sublimity and moral grandeur, unequalled by any other institution in the world, it appeals to the finer sensibilities of our nature, struggles to counteract the evils of our race, elevate man in the scale of being, and with melting and overpowering appeals to the heart, fixes his hopes firmly upon heaven. A society that keeps steadily this object in view, which never flatters or dissembles, or holds out any unreal inducements for her votaries to embark in her cause, and is laboring faithfully for the good of our race, must be of Divine origin, because every good gift cometh down from the father of light, with whom there is no variablensss, or the least shadow of turning.

Again, it is said by the Prophet, and they shall beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up the sword against nation, neither shall they learn war any more. At no period in the world's history has this wonderful prediction been fulfilled. It remains for the great future to introduce an event so glorious and triumphant in its results as an universal peace.

Another proof that Masonry is of a divine origin consists in the fact that our forefathers, everywhere and under all circumstances, have stated distinctly and explicitly that they acted under the immediate inspiration of the Almighty. It is not within the wide range of human thought to suppose they could have had any motive to practice deception, nor is it possible that the overwhelming truths that they have given to the world could

be the work of human invention. Our traditions, the Holy Bible, and the history of all nations confirm the fact of a primeval chaos, the creation of the world, the flood, and many others. Are these all untrue, and has the world for nearly six thousand years been laboring under a delusion without the possibility of exposing the falsehood or detecting the error? Was Moses an imposter, and did he intend to deceive the world when he states positively, in the first chapter of Genesis what did take place? Or has the world never been created at all? This course of reasoning would set aside the law and the prophets, overthrow the concurrent testimony of all nations, and prove the Holy Bible a falsehood.

Again, Masonry is of a divine origin, because she states positively and distinctly man's innocence and happiness in Eden, the miseries entailed upon him by his disobedience, and the promise of a Messiah. The seed of the woman shall bruise the serpent's head. This is held sacred by the fraternity in every age, and believed in by all nations since the world began in some form. Does not the church admit these truths? Then the religion in both are the same?

But we are told that Masonry is a system of pure morality, veiled in allegory and illustrated by symbols. If that is all, what is the difference between morality and religion? Are they not inseparably connected? Separate them and they both fall. Or, can religion exist without morality? Was this what the Prophets and holy men in all ages had in view, and which has enlisted the mightiest energies the world ever saw, merely to establish an abstract principal of morality, that any school boy can learn. Are we not taught to fear God and keep his Commandments, for this is the whole duty of man? And can this be done without religion? If it cannot, then the proof is clear and conclusive that Masonry is of a Divine origin.

Masonry is of Divine origin; because, love to God, our neighbor and ourselves, is the highest incentives to human action, and embraces the most essential elements

of happiness in this world or any other. Stimulated by this high and holy principle, we are spreading abroad our charities to the four quarters of the globe, which never find their way into the public prints. Our religion will not allow our left hand to know what our right hand doeth.

Our alms, as far they can be, are always done in secret, without partiality or hypocrisy, That we have done much to obviate woes and counteract the evils of our race. There can be no doubt what we shall yet accomplish will never be known until the great drama of human life is wound up. What human thought can conceive of a religion more God-like than to exemplify the doctrine of our Saviour—peace on earth aud good will to man.

In closing, what is necessary, then, to aid us in our work and push on the conquests still in view? We ask no array of steel, no tramp of the war-horse upon the battle-field, no legislative enactments, no high judicial authority, no strong arm of the law to protect or give us a successful triumph. And, whether we are molested or not, we shall continue as we have done, like the corals of the ocean in heaving up islands and continents, until our labor in this earthly lodge is closed.

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